A NEW

FORM

OF

Meditations

For every Day in the Year.

Reviewed, Corrected, and Enlarged.

Written Originally in *FRENCH*, by
F. *JOHN CRASSET.*

And put into *ENGLISH* at the Requeſt of ſeveral Perſons of Honour and Quality, by a Well-wiſher to Devotion.

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The AUTHOR's
Neceſſary Advertiſements
FOR
The better Uſe of the enſuing
MEDITATIONS.

THere are many People already advanced in Prayer, who cannot away with long Meditations. Som, becauſe they have not time enough to read them. Others, becauſe they have not a Memory good enough to retain them. Beſides, their Underſtanding ſeeing that ready made, which it was to have wrought out, and finding without difficulty, what it was to have ſearched out by its diſcourſe becoms ſlack and negligent, and does ordinarily wander away in thoſe vaſt Regions, which are diſcovered to it. Whereas having but a little matter to meditate upon, it retains it without diffi-

culty, it reliſhes it with Pleaſure; becauſe every Workman loves his own Handiwork, which has coſt him ſo much pains to make.

A Hunter, who has been a long time in queſt of his Game, finds much joy when he has diſcovered it. The diſcovery of a Truth, makes a greater impreſſion upon the Soul, that finds it, than a hundred that are propoſed to her.

She acknowledges better the effect of the favour, when being in a barren and waterleſs *Deſart*, ſhe ſees a *Heavenly Manna* fall down from Heaven for to feed her, and Waters break forth in abundance out of the boſom of Rocks for the quenching of her Thirſt.

The *Kingdom of Heaven* is like unto *a grain of Muſtard-ſeed*, which is very ſmall; but when it is beaten and pounded, it warms the Stomach.

We muſt not load our Mind with too much Matter, no more than our Stomach with too much Meat: otherwiſe, it will not be able to diſgeſt it. For that reaſon, St. *Ignatius*, that great Man of Prayer, in his Book of Exerciſes, gave us very ſhort Meditations. And the more one advan-

ces,

ces, the leſs matter he gives; to the end that the Soul may put her Confidence in God, and may beg Lights of him, apply her own Powers, expect his Succour, and ſenſibly acknowledge what ſhe has from her ſelf, for her Humiliation thereby: and what ſhe receives from God, that ſhe may thank him for it.

There is a great difference between a *Lecture* and a *Meditation*. He who reads a good Book, ought to underſtand what he reads without pain, and without labour. Truth ought to preſent it ſelf to his Underſtanding, without his being obliged to ſearch after it. But he who meditates, muſt by his reaſoning dig in the *Evangelical Field*, that he may find the *Treaſure of Grace* that lies hid therein. 'Tis true that all the World are not capable of buſying themſelves, and framing Diſcourſes. And indeed, that very Reaſon has obliged ſom very Learned Men of our Time to Publiſh long Meditations, wherein Truths are propounded in all their force, and in all their extent, that thoſe who have not ſuch penetrating Wits, might help themſelves by their Reading, and have nothing more to do in their

Prayer, but to have an affection for what they Read. But thoſe who have their Wit quick, active, curious, earneſt, and ſolid, require much Matter to buſie themſelves with, and are like unto Fire, which goes out when it has no more Fewel.

I confeſs that it is a hard matter to content all the World, yet I dare be ſo bold as to promiſe my ſelf, that both the one and the other, will be fitted with the Meditations, which I preſent them. Thoſe who deſire but a little Matter, will find in one only Line employment enough for a long time. Thoſe who deſire a great deal, by paſſing from one line to another, will rather want time, than matter for their entertainment.

Learned Perſons will without difficulty find out, that moſt part of the Propoſitions, of which theſe Meditations are made up, are Sentences of the Holy Fathers, tranſlated word for word into our Language. I was once in the mind to have quoted them in the Margent. But having conſidered, that ſuch like Citations are only for Books of Doctrin, and that R. F. *Pontus* has not made them in his Meditations: I thought I might diſpenſe

diſpenſe with my ſelf therein. But inſtead of the Paſſages out of the Holy Fathers, I have ſet down ſom out of the Scripture for the maintenance of the Truths, which are in theſe Meditations, and for to give them, as I may ſay, a little ſeaſoning: for the *words* of Men are *flat and inſipid*, without the *ſalt* of the *Word of God*: nor do they make that impreſſion in Hearts, as the Sacred Text is wont to do, whoſe Weight and Authority do perſuade mens Minds more efficaciouſly, than all human Ratiocinations. Thus thoſe who have a Mind to act by Faith may ſtop upon the Scripture Paſſages: thoſe who have a mind to diſcourſe may take the matter of the Meditations.

There are Meditations upon almoſt all Virtues, and upon all Vices, as alſo upon all the Myſteries of our Lord, and of our Lady. And becauſe the ſenſe of theſe Truths is to be included in one or two lines, it was neceſſary to make theſe Meditations in form of Sentences, and little Verſes, for to give them a more pleaſing Cadence, without mingling any Rhimes, which I broke off as much as I could poſſible.

I confeſs you will find ſom Repetitions therein. But is there any Book of Meditations wherein there are none? And is it poſſible to handle ſo many Matters ſo like, without falling into the ſame thoughts? Moreover, I affirm, That it is good to meditate the ſame things three or four times over. For a Truth that doth not touch you at one time, does often touch you at another; as S. *Ignatius* takes notice. And for that reaſon, I voluntarily left ſome Repetitions therein, which I might have changed.

As for the order of the Meditations, it is conformable to that of the three States of a Spiritual Life, to wit, *Of Beginners: Proficients*, and *Perfect*: that every one may without difficulty find Matters conformable to their Diſpoſition. 'Tis the Method that F. *Ponte* makes uſe of, which I thought fit to follow.

But for to content thoſe who deſire to have different Matter for all the year long: I have made a Table, which marks out to them for every Day the ſubject of their Meditation.

Now, whereas it is not poſſible to furniſh different Matters of this Nature for

a whole year, and becauſe theſe Meditations are filled with ſo great a number of Truths, that each one of them is ſufficient to take up ſeveral days: I was forced twice or thrice in the year to give the ſame ſubject to meditate on, leaving it to every one's Devotion to change his Meditation, when that, which he meets with, pleaſes him not.

I have for every day propoſed the Subjects the moſt conformable to the Goſpel of the *Sunday*. Wherefore you would do well to Read it, in the beginning of every Week. The ſame thing I have likewiſe obſerved on the Feaſts of the Saints: for I give Meditations either on the Virtues which they practiſed, or on the Goſpel that is Read on their Maſs. Thoſe who ſhall Read the Abridgment of their Life, may eaſily joyn their Example to the Truth, which they meditate on.

There are ſome virtuous Perſons, who deſire every Month to make the Exerciſe of Death: and for to ſatisfie their Devotion, I have at the end of every Month put four Meditations for to prepare them thereunto. Thoſe, whom this Devotion does not pleaſe, may make uſe of the others

others that are there marked out for them, or chooſe thoſe they have a mind to in the firſt Table, that follows. Now, for to make profit of theſe Meditations, this, I conceive, is the Method, they are to be made in.

After the ordinary Preparations, of which we have ſpoken in our Method of Prayer, Read with reſpect and attention the words of the Holy Scripture: Weigh each word of them: Make Acts of Faith: and if you find your Mind to be taken up, ſtop there without going any further.

But, in caſe it fix not upon that ſubject: Read then the firſt part of your Meditation, and ſtop at that *Truth*, which makes moſt impreſſion on your Heart: or elſe begin by the two firſt lines. Endeavour to penetrate the ſence of them. Make reflexion on your ſelf, and ſee whether your life be conformable to thoſe *Truths*. Conceive a Sorrow, and conſequently made good Reſolutions.

For example, if you meditate upon *Patience*, and that you be com to theſe two lines, *All that I endure is nothing in compariſon of the Puniſhment that I have deſerved.*

ved. Call to mind for a while the principal Sins of your life: compare the place that you are in, with that which you ought to be in: the pains that you ſuffer, with thoſe that you ought to have ſuffered. Meaſure the time of your pains, with that of Eternity, and ſee whether you have reaſon to complain. Say, *If God had don with me according to his juſtice, where ſhould I now have been? Am not I better here than in Hell? If I were there, as ſo many others are, would not I reckon my ſelf happy to com out from thence for to endure, what I now endure? Why then ſhould I complain? Does God do me wrong? Have not I deſerved infinitly much more?* Puſh on this Conſideration, and preſs your heart until it ſubmits it ſelf to God's Orders.

Conſequently frame your affections: give thanks to our Lord for his Goodneſs and Mercy that he has uſed towards you. Beg Pardon of him for your Impatiences, and make reſolutions of ſuffering, better than you hitherto have.

Then you ſhall paſs on to the following line. *In compariſon of the Glory that is prepared for me.* And you ſhall meditate

on

on it, as on the foregoing lines: Thus flying up and down like a *Bee* from flower to flower, until you have found the honey of Devotion.

But in caſe nothing do touch you: yet quit not your Prayer for all that: but remain quiet in the Preſence of God: or elſe make uſe of the Practices that we have taught you in the *Method of Prayer*. You may alſo Read the words of Devotion, which are at the end of the Fourth Part; and there doubtleſs you will find ſom comfort.

When at any time you find your ſelf in any extraordinary diſpoſition of Joy, or Sadneſs: it will be good, even out of Prayer to entertain your ſelf in this manner. Lift up your heart to God: beg of him to make known to you his Divine Will and Pleaſure. Then opening your Book, ſtop at that Meditation on which you have lighted, and you will oftentimes find therein, what you ſeek after. The Providence of God, ſays the Wiſe man, plays upon Earth with Men, and takes delight to manifeſt it ſelf in caſual, and unforethought-of accidents.

Since

Neceſſary Advertiſements.

Since I am commanded to put my Name to this new Edition, I conjure all virtuous Perſons, through the Charity which they owe to thoſe who are in miſery, to give ſom place in their remembrance to him, and ſom ſhare in their Prayers.

Here follow two Tables: the Firſt, of the Meditations of the two Tomes. The Second, of thoſe which are to ſerve for every Day in the Year.

A TABLE

A

TABLE

OF THE

Meditations

Contain'd in the Firſt TOME.

The Firſt PART.

For the Purgative Life.

Med.		Page.
1.	*OF the End for which Man was made.*	1
2.	*Of the Dominion of God over his Creatures.*	3
3.	*Of the care of our Salvation.*	6
4.	*Of diſengagement from Creatures.*	7
5.	*Of the Will of God.*	9
6.	*Of the Obligations we have to love and ſerve God.*	10

7. *Profi-*

The TABLE.

7. *Profitable thoughts fit to draw us off from the World.* 12
8. *Of Death.* 13
9. *Of the Death of the Juſt.* 14
10. *Of the Death of Sinners.* 17
11. *Of the Laſt Judgment.* 20
12. *Of Hell.* 22
13. *Of the Two Eternities.* 24
14. *Of Mortal ſin.* 25
15. *Of Venial ſin.* 26
16. *Of Pennance.* 28
17. *That we ought not to differ our Converſion.* 29
18. *Of the Conditions of a true Pennance.* 32
19. *Of the flight from Occaſions, and evil Companies.* 35
20. *Of a good and a bad Conſcience.* 39
21. *Of the peace of the Soul.* 41
22. *Of vain Deſires.* 42
23. *Of Tepidity.* 43
24. *Of the Hatred of the World.* 45
25. *Of the ſmall number of the ſaved.* 48
26. *Of Scandal, or bad Example.* 50
27. *Of outward Pennance and Mortification.* 53
28. *Of the excellency of Mortification.* 55
29. *Of the profit and neceſſity of Temptations.* 56
30. *Of the cauſes of our Temptations.* 58
31. *Of the troubles and pains of Mind.* 61
32. *Of natural Inclinations.* 62
33. *Of Averſions.* 65
34. *Of Preſumption.* 67
35. *Of the good uſe of Time.* 71

36. *Of Perſecutions.* 73
37. *That it is neceſſary to be afflicted and perſecuted.* 75
38. *Of human Reſpect.* 77
39. *Of Slander or Detraction.* 79
40. *Of Sadneſs.* 81
41. *The ill effects of Sadneſs.* 83
42. *Remedies againſt Sadneſs.* 84
43. *Of Pride.* 89
44. *Of the Pardoning of Injuries.* 91
45. *Of the judgment of men.* 94
46. *Of Avarice.* 97
47. *Of Relapſe.* 100
48. *Of Cuſtomary Sins.* 102
49. *Of Preparation to Death.* 105
50. *How to reſolve for Death.* 108
51. *The Affections of a juſt Soul at the approaches of Death, which we ſhould cauſe to be read to us in our laſt ſickneſs.* 111
52. *A Paraphraſe upon our Lord's Prayer for the comfort of the ſick.* 118

The TABLE.

The Second PART OF THE MEDITATIONS.

For the Illuminative Life.

Med.		Page.
53.	OF *the care of our perfection.*	127
54.	*Of Prayer, and the difficulties that occur therein.*	130
55.	*Of Faith.*	134
56.	*Of the conduct of Faith.*	136
57.	*Of Hope and Confidence in God.*	139
58.	*Of Charity.*	142
59.	*Of the Purity of Intention.*	144
60.	*Which is the nobleſt Intention.*	145
61.	*Of the Marks of a pure Intention.*	147
62.	*Of Humility.*	149
63.	*Of Patience.*	152
64.	*Of the Exerciſe of Patience.*	153
65.	*Of the Croſs. Or ſeveral Motives of Patience.*	155
66.	*Of Conformity to the Will of God.*	162
67.	*Of the love of our Neighbour.*	164
68.	*Of the Duties of Fathers to their Children, and of Maſters towards their Servants.*	166
69.	*Of Mildneſs and Choler.*	170
70.	*Remedies againſt Choler.*	172

71. *That*

71. *That we ought to do all our actions well.* 175
72. *Of fidelity in ſmall things.* 176
73. *Of good Works.* 178
74. *Of Alms.* 180
75. *Of the Conducts of God.* 183
76. *Of the benefit there is in leaving our ſelves to the Conduct of God.* 186
77. *Of the hurt there comes by ſtraying from the ways of God.* 187
78. *Of Dryneſs and Aridities.* 190
79. *Of Silence.* 191
80. *Of Sickneſs.* 194
81. *Of Modeſty.* 196
82. *Of Divine Inſpirations.* 199
83. *Of the Word of God.* 201
84. *Of the happineſs of a Religious State.* 203
85. *Of Poverty.* 204
86. *Of Chaſtity.* 206
87. *Of Obedience.* 208
88. *Of Religious Diſciplin.* 210

The End of the Table of the Firſt TOME.

The TABLE.

The Second TOME.

The Third PART.

Of the Principal Myſteries of the Life and Death of the Son of God, and of his Holy Mother.

89. OF *the Imitation of* JESUS *Chriſt.* 217
90. *Of the Virtues of Jeſus compared to our Vices.* 219
91. *Of the Nativity of Jeſus Chriſt.* 220
92. *Affections of tenderneſs towards the Infant Jeſus.* 221
93. *Of the Poverty of the Infant Jeſus.* 224
94. *Of the Humility of the Infant Jeſus.* 226
95. *Of the Divine Humiliations in the Myſtery of the Incarnation.* 227
96. *Of the Holy Name of Jeſus.* 229
97. *Of the Kingdom of God.* 231
98. *Of the Kingdom of Jeſus Chriſt, and that of Satan.* 232
99. *Of the Paſſion of Jeſus Chriſt in general.* 235
100. *Of the ſadneſs of the Son of God, in the Garden of the Olives.* 237
101. *On the Prayer of our Lord in the Garden.* 239
102. *Of the Outrages that our Lord ſuffered in* Annas *and* Caiphas's *houſe.* 241

103. *Of*

The TABLE.

103. *Of the contempt that* Herod *uſed Jeſus Chriſt with: and that Jeſus ſhewed of* Herod. 243
104. *Of the preference of* Barabbas *before Jeſus Chriſt.* 245
105. *Of the flagellation of Jeſus Chriſt.* 246
106. *Of the Crowning with Thorns.* 248
107. *On Jeſus Chriſt's journey in carrying of the Croſs.* 250
108. *Of Jeſus Crucified.* 252
109. *Of the firſt Word of Jeſus Chriſt on the Croſs.* 255
110. *On the Repentance of the good Thief: and the Impenitence of the bad one.* 257
111. *Of the Paſſion of the B. Virgin.* 258
112. *Of the Dereliction of our Lord.* 262
113. *On the Thirſt of our Lord on the Croſs.* 264
114. *On the ſixth Word of our Lord on the Croſs.* 267
115. *On the laſt Word of Jeſus Chriſt on the Croſs.* 270
116. *Of the Death of the Son of God.* 272
117. *A Meditation in form of a Prayer on the ſeven Stations of the Sufferings of the Son of God.* 274
118. *Of the Burial of Jeſus Chriſt.* 278
119. *Of the Reſurrection of our Lord.* 280
120. *Of our Lord's Wounds.* 282
121. *Of the good Shepherd.* 284
122. *Of the Sheep of Jeſus Chriſt.* 286
123. *Of the Aſcenſion of our Lord.* 289
124. *Of the coming down of the Holy Ghoſt.* 292
125. *Of the moſt Sacred Trinity.* 294

126. *A Meditation, in form of a Dialogue, of the Inſtitution of the* B. *Sacrament.* 296
127. *Of the Love of Jeſus Chriſt in the Sacrament of the Altar.* 301
128. *Of the Holy Communion.* 304
129. *A Meditation in form of a Prayer to our Lord Jeſus Chriſt, which may ſerve for a Thankſgiving after Communion.* 309
130. *Of Devotion towards the* B. *Virgin.* 310
131. *Of the Immaculate Conception of the B. Virgin.* 312
132. *Of the Purification of the B. Virgin.* 314
133. *Of the Annuntiation of the B. Virgin.* 316
134. *Of the Humiliations of the Son of God, and the Elevations of* Mary *in the Myſtery of the Incarnation.* 318
135. *Of the Viſitation of the B. Virgin.* 321
136. *Of the Death of the B. Virgin.* 323
137. *Of the Reſurrection of the B. Virgin.* 325
138. *Of the Aſſumption of the B. Virgin.* 328
139. *Of the Nativity of the B. Virgin, and of the Name of* Mary *given to her.* 331
140. *Of the Preſentation of the B. Virgin.* 333
A Proteſtation of Service to the B. Virgin, which ought to be made, and renewed on all Holy-days and Communion-days. 334

The Fourth PART.

For the Unitive Way.

141. *OF the Love of Jesus.* 337
142. *Of the Unity of Love.* 339
143. *Of the Presence of God.* 341
144. *Of Solitude.* 342
145. *Of the leaving of our selves.* 343
146. *How we ought to leave our selves.* 345
147. *Of Annihilation.* 347
148. *Of the five degrees of Perfection.* 349
149. *Of the divine Perfections.* 350
150. *Of the Amability of God.* 355
151. *How God loves Men: and how Men ought to love God.* 357
152. *Of the Incomprehensibility of God.* 360
153. *Of Simplicity.* 362
154. *Of the fulness of God's riches.* 366
155. *Of Heaven.* 368
156. *Of divine Union.* 370
A Prayer to the B. *Trinity for to obtain the Grace of Union.* 374

Spiritual Canticles for Holy Souls. 376
1. *Canticle.* *ibid.*
2. *Canticle.* *ibid.*
3. *Canticle.* 377
4. *Canticle.* 378
5. *Canticle.* 379

6. *Canticle.* 380
7. *Canticle.* 381
8. *Canticle.* *ibid.*
9. *Canticle.* 382
10. *Canticle.* 383

Words of the Holy Scripture for the chaſt Spouſes of the Son of God. 385
Words of Love taken out of the Book of the Following of Chriſt, for Souls which aſpire to Union. 387

The End of the Table of the Second Tome.

A

TABLE

OF THE

Meditations

For the whole Year.

1. Sunday of Advent.

Gospel. Luk. *c.* 21. *v.* 25. unto *v.* 34.

Med.		Page.
1.	OF *the last Judgment.*	20
2.	*Of Death.*	13
3.	*Of the End for which Man was made.*	1
4.	*Of the same Subject.*	*ibid.*
5.	*Of good Works.*	178
6.	*Of Pennance.*	28
7.	*Of the same Subject.*	*ibid.*

2. Sund. of Adv. G. *Matth.* 21. *v.* 2. to 11.

1. *Of human Respect.* 77
2. *Of Persecutions.* 73
3. *The same again.* ibid.
4. *Of Poverty.* 204
5. *Of Scandal.* 50
6. *Of Conscience.* 39.
7. *The same again.* ibid.

3. Sund. of Adv. G. *John.* 1. *v.* 19. 29.

1. *Of Humility.* 149
2. *The same again.* ibid.
3. *Of the judgment of Men.* 94
4. *Of vain Desires.* 42
5. *The same again.* ibid.
6. *Of Disengagement.* 71
7. *The same again.* ibid.

4. Sund. of Adv. G. *Luk.* 3. *v.* 1. 7.

1. *That we ought not to deferr our Conversion.* 29
2. *Of the Conditions of true Pennance.* 32
3. *The same again.* ibid.
4. *Of Mortal Sin.* 25
5. *Of the Peace of the Soul.* 41
6. *The same again.* ibid.
7. *Of Tepidity.* 43

25. Dec. *On* Christmas-Day.

1. Gospel, *Luk.* 2. *v.* 1. 25.
2. Gosp. *Luk.* 2. *v.* 15. 21.
3. Gosp. *John.* 1. *v.* 1. 15.

26. S. *Steven.* G. *Matth.* 23. *v.* 34. 40.

Of the Pardoning of Injuries. 91

27. S. *John,* G. *John.* 21. *v.* 19. 28.

Of the love of our Neighbour. 164

28. Holy Innocents, G. *Matth.* 2. *v.* 13. 19.

That we muſt be Perſecuted. 75
29. *Affections of Tenderneſs towards the Infant* JESUS. 221
30. *Of the Poverty of the Infant* Jeſus. 224
31. *Of the Humility of the Infant* Jeſus. 226
A Preparation for Death. 105

The four following Meditations may be made on the four laſt days of every Month for to learn how to Dy well.

1. *Of the Preparation to Death.* 105
2. *Motives to reſolve for Death.* 108
3. *The Affections of a juſt Soul,* &c. 111
4. *A Paraphraſe on our Lord's Prayer.* 118

1. January. G. *Luk.* 2. *v.* 21. 22.

Of the Holy Name of JESUS. 229
2. Jan. *Of the good uſe of time.* 71
3. Jan. *The ſame again.* ibid.
4. Jan. *Of the divine Humiliations,* &c. 227
5. Jan.

5. Jan. *Of the Virtues of* JESUS, *&c.* 219

6. Jan. Epiphany. G. *Mat.* 2. *v.* 1. 13.

Of the Kingdom of JESUS *Chriſt.* 232
7. Jan. *The ſame again.* ibid.
8. Jan. *Of the Kingdom of God.* 231

1. Sund. after the Epiph. G. *Luk.* 2. *v.* 42. 53.

1. *Of the Duty of Fathers,* &c. 166
2. *Of the Care of our Salvation.* 6
3. *The ſame again.* ibid.
4. *Of the leaving of our ſelves.* 343
5. *The ſame again.* ibid.
6. *How we ought to leave our ſelves.* 345
7. *The ſame again.* ibid.

2. Sund. after the Epiph. G. *John.* 2. *v.* 3. 12.

1. *Of the happineſs of a Religious State.* 293
Or, *Of divine Union.* 370
2. *The ſame again.* ibid.
3. *Of Chaſtity.* 206
4. *Of the Contempt of the World.* 45
5. *The ſame again.* ibid.
6. *Of Patience.* 152
7. *The ſame again.* ibid.

3. Sund. after the Epiph. G. *Matth.* 8. *v.* 1. 14.

1. *Of Sickneſs.* 194
Or, *Of Communion.* 304

2. Of *Faith.* 134
3. Of *venial Sin.* 26
4. Of *Preparation for Death.* 105
5. *Motives to reſolve for Death.* 108
6. *The Affections of a juſt Soul,* &c. 111
7. *A Paraphraſe on our Lord's Prayer.* 118

4. Sund. after Epiph. G. *Matth.* 18. *v.* 23. 28.

1. *Of the Profit of Temptations.* 56
2. *The ſame again.* ibid.
3. *Of God's dominion over his Creatures.* 3
4. *The ſame again.* ibid.
5. *Of Hope.* 139
6. *Motives to Patience.* 152
7. *The ſame again.* ibid.

5. Sund. after the Epiph. G. *Matth.* 13. *v.* 31. 36.

1. *Of the flight from occaſions,* &c. 35
2. *The ſame again.* ibid.
3. *Of the Purity of Intention.* 144
4. *Of Hell.* 22
5. *Of the hatred of the World.* 45
6. *The ſame again.* ibid.
7. *Of the two Eternities.* 24

6. Sund. after the Epiph. G. *Matth.* 13. *v.* 31. 36.

1. *Of fidelity in ſmall things.* 176
2. *Of Preſumption.* 67
3. *The ſame again.* ibid.
4. *Of the Conducts of Faith.* 136

5. Of

5. *Of the troubles and pains of mind.* 61
6. *Of natural Inclinations.* 62
7. *The ſame again.* ibid.

Septuageſima Sunday. G. *Matth.* 20. *v.* 1. 17.

1. *Of the ſmall number of the ſaved.* 48
2. *Of Slander.* 79
3. *That we ought to do our actions well.* 175
4. *A Preparation for Death.* 105
5. *Motives to reſolve for Death.* 108
6. *The affections of a juſt Soul,* &c. 111
7. *A Paraphraſe on our Lord's Prayer.* 118

Sexageſima Sund. G. *Luk.* 8. *v.* 1. 16.

1. *Of the Word of God.* 201
2. *Of drineſs.* 190
3. *Of Alms.* 180
4. *The ſame again.* ibid.
5. *Of Inſpirations.* 199
6. *The ſame again.* ibid.
7. *Of Avarice.* 97
Or, *Of Devotion to the B. Virgin.* 319

Quinquageſima S. G. *Luk.* 18. *v.* 31. 44.

1. *Of the obligation we have to love God.* 10
2. *The ſame again.* ibid.
3. *Of Modeſty.* 196
4. Aſh-Wedneſday. *Of outward Pennance.* 53
5. *The ſame again.* ibid.
6. *Of the excellence of Mortification.* 55

7. *Of*

7. *Of customary Sins.* 102

1. Sunday in Lent. G. *Matth.* 4. *v.* 1. 12.

1. *Of the Causes of Temptations.* 58
2. *Of our Lord's Passion in general.* 235
3. *The same again.* ibid.
4. *Of our Lord's Sadness.* 237
5. *The same again.* ibid.
6. *Of his Prayer in the Garden.* 239
7. *The same again.* ibid.
Or, *The seven Stations.* 274

2. Sund. in Lent. G. *Matth.* 17. *v.* 1. 10.

1. *Of Heaven.* 368
Or, *Of Solitude.* 342
2. *Of the outrages that our Lord suffered,* &c. 241
3. *The same again.* ibid.
4. *Of the contempt that* Herod, *&c.* 243
5. *The same again.* ibid.
6. *Of the preference of* Barabbas. 245
6. *The same again.* ibid.
Or, *The four Meditations for Death.* 13

3. Sund. in Lent. G. *Luk.* 1. *v.* 24. 27.

1. *Of Relapse.* 100
Or, *Of Slander.* 79
2. *Of our Lord's Flagellation.* 246
3. *The same again.* ibid.
4. *Of his Crowning with Thorns.* 248
5. *The same again.* ibid.

6. *His*

6. *His bearing of his Croſs.* 250
7. *The ſame again.* ibid.
Or, *The Seven Stations.* 274

4. Sund. in Lent. G. *John.* 6. *v.* 1. 16.

1. *Of Alms.* 180
Or, *Of Hope.* 139
2. JESUS *crucified.* 252
3. *The ſame again.* ibid.
4. *The* 1. *Word of* Jeſus. 255
5. *The ſame again.* ibid.
6. *The good Thiefs Repentance.* 275
7. *The ſame again.* ibid.
Or, *The ſeven Stations.* 274

5. Sund. in Lent. G. *John.* 8. *v.* 46. 60.

1. *Of Averſions:* 65
Or, *Venial Sin.* 26
2. *Of the Paſſion of the B. Virgin.* 258
3. *The ſame again.* ibid.
4. *Of our Lord's Dereliction.* 265
5. *The ſame again.* ibid.
6. *Of our Lord's thirſt.* 264
7. *The ſame again.* ibid.
Or, *The ſeven Stations.* 274

Palm Sunday. G. *Matth.* 21. *v.* 1. 10.

The Paſſion according to S. Matthew.
1. *Of the Kingdom of* Jeſus. 235
Or, *Of conformity of our will to God.* 162

2. *Of the 6th Word.* 267
3. *The ſame again.* ibid.
4. *Of the laſt Word.* 270
5. *The ſame again.* ibid.
6. *Of our Lord's Death.* 272
7. *Of his Burial.* 278
Or, *The ſeven Stations.* 274

Eaſter-Day. G. *Mark.* 16. *v.* 1. 8.

1. *Of our Lord's Reſurrection.* 280
2. *Of the ſame again.* ibid.
Or, *Of the ill effects of ſadneſs.* 83
3. *Of the Peace of the Soul.* 41
4. *The ſame again.* ibid.
5. *The third ſpiritual Canticle.* 377
6. *Of the five degrees of Perfection.* 349
7. *The ſame again.* ibid.

1. Sund. after Eaſter. G. *John.* 20. *v.* 19. 32.

1. *Of the Wounds of our Lord.* 282
2. *The ſame again.* ibid.
3. *Of Charity.* 142
4. *The ſame again.* ibid.
5. *Of the troubles and pains of Mind.* 61
6. *Of Pride.* 89
7. *The ſame again.* ibid.

2. Sund. after Eaſter. G. *John.* 10. *v.* 11. 17.

1. *Of the good Shepherd.* 284
2. *The ſame again.* ibid.

3. Of the ſheep of Jeſus Chriſt. 286
4. The ſame again. ibid.
5. Of the conducts of God. 183
6. Of the benefit of leaving our ſelves, &c. 186
7. Of the hurt of leaving God's ways. 187

3. Sund. after *Eaſter*. G. Joh. 16. *v.* 16. 23.

1. Of Sadneſs. 81
2. Remedies againſt Sadneſs. 84
3. The ſame again. ibid.
4. Of Perſecutions. 73
Or, The four Meditations of Death. 13
5. That it is neceſſary to be perſecuted. 75
6. Of diſengagement from Creatures. 7
7. The ſame again. ibid.

4. Sund. after *Eaſter*. G. John. 26. *v.* 5. 15.

1. The bad effects of Sadneſs. 83
2. Uſeful thoughts to make us ſlight the World. 12
3. Of the hatred of the World. 45
4. The ſame again. ibid.
5. What is the nobleſt Intention. 145
6. The marks of a pure Intention. 147
7. The ſame again. ibid.

5. Sund. after *Eaſter*. G. John. 16. *v.* 23. 31.

1. Of Prayer. 130
2. The ſame again. ibid.
3. How God loves Men, &c. 357

4. The

4. *The ſame again.* ibid.
5. *Of the Aſcenſion of our Lord.* 289

G. *Mark.* 16. *v.* 14. 21.

6. *Of Heaven.* 368
7. *Of the Love of our Lord Jeſus, in,* &c. 337

6. Sund. after *Eaſter.* G. *Joh.* 15. *v.* 23. 31.

1. *Motives to Patience.* 155
2. *Of human reſpect.* 77
3. *Of Silence.* 191
4. *Of Solitude.* 342
5. *The ſame again.* ibid.
6. *Of the flight of Occaſions.* 35
7. *The ſame again.* ibid.

Whitſunday. G. *Joh.* 14. *v.* 28. 32.

1. *Of the coming down of the Holy Ghoſt.* 292
2. *The ſame again.* ibid.
3. *Of the Preſence of God.* 341
4. *The ſame again.* ibid.
Or, *The four Meditations of Death.* 13
5. *Of divine Union.* 370
6. *The ſame again.* ibid.
7. *The firſt and ſecond Canticle.* 376

Trinity Sunday. G. *Matth.* 28. *v.* 18. 21.

1. *Of the Myſtery of the Day.*
2. *Of the divine Perfections.* 350

3. *The ſame again.* ibid.
4. *Of the Amability of God.* 355
5. *Of the Inſtitution of the B. Sacrament.* 296
6. *The ſame again.* ibid.
7. *The ſame again.* ibid.

2. Sund. after Pent. G. *Luk.* 14. *v.* 16. 25.

1. *Of the Holy Communion.* 304
2. *The ſame again.* ibid.
3. *Of the love of Jeſus Chriſt in the Sacrament of the Altar.* 301
4. *The ſame again.* ibid.
5. *A Prayer to our Lord.* 309
6. *Of Simplicity.* 362
7. *The ſame again.* ibid.
Or, *The fifth and ſixth Canticle.* 379

3. Sund. after Pent. G. *Luk.* 15. *v.* 1. 11.

1. *Of the Love of Jeſus.* 337
2. *Of the Virtues of Jeſus.* 219
3. *Of the Amability of God.* 355
4. *How God loves men,* &c. 357
5. *Of Pennance.* 28
6. *That we ought not to differ our Converſion.* 29
7. *The Conditions of true Pennance.* 32

4. Sund. after Pent. G. *Luk.* 5. *v.* 1. 12.

1. *Of God's dominion over his Creatures.* 3
2. *The ſame again.* ibid.
Or, *Of Religious Diſciplin.* 210

3. *Of*

3. *Of the Purity of Intention.* 144
4. *Which is the nobleſt Intention.* 145
5. *Of Humility.* 149
6. *Of Annihilation.* 347
Or, *Of the happineſs of a Religious State.* 203
7. *Of Poverty.* 204
Or, *The four Meditations of Death.* 13

5. Sund. after Pent. G. *Matth.* 5. *v.* 20. 25.

1. *Of Mildneſs and Choller.* 170
2. *The ſame again.* ibid.
3. *Remedies againſt Choller.* 172
4. *The ſame again.* ibid.
5. *Of Averſions.* 65
6. *Of the Pardoning of Injuries.* 91
7. *Of the Imitation of Jeſus Chriſt.* 217

6. Sund. after Pent. G. *Mark* 8. *v.* 1. 10.

1. *Of the holy Communion.* 304
Or, *Of Drineſs.* 190
2. *Of Confidence in God.* 193
3. *The ſame again.* ibid.
4. *Of the leaving of our ſelves.* 349
5. *The ſeventh Canticle.* 381
6. *Of the benefit of leaving our ſelves,* &c. 186
7. *The ſame again.* ibid.

7. Sund. after Pent. G. *Matth.* 7. *v.* 15. 22.

1. *Of the Will of God.* 9
2. *The ſame again.* ibid.

3. *Of good Works.* 178
4. *Of Hell.* 22
5. *Of Charity.* 142
6. *Of the care of Perfection.* 127
7. *Of Faith:* 134

8. Sund. after Pent. G. *Luk.* 16. *v.* 1. 10.

1. *Of the fulneſs of God's Riches.* 366
2. *The ſame again.* ibid.
3. *Of the good uſe of Time.* 71
4. *The ſame again.* ibid.
5. *Of Alms.* 180
6. *Of the Laſt Judgment.* 20
7. *The ſame again.* ibid.
Or, *The four Meditations of Death.* 13

9. Sund. after Pent. G. *Luk.* 16. *v.* 42. 48.

1. *How God loves men,* &c. 357
2. *Of the Death of the Juſt.* 14
3. *Of the Death of Sinners.* 17
4. *Of Inſpirations.* 199
5. *Of the Unity of love.* 339
6. *Of Prayer,* &c. 130
7. *The ſame again.* ibid.

10. Sund. after Pent. G. *Luk.* 18. *v.* 9. 15.

1. *Of Annihilation.* 347
2. *Of Preſumption.* 67
3. *The ſame again.* ibid.
4. *Of Pride.* 89

5. *The*

5. *The ſame again.* ibid.
6. *The conditions of true Pennance.* 32
7. *The ſame again.* ibid.

11. Sund. after Pent. G. *Mark.* 7. *v.* 31. 38.

1. *Of cuſtomary Sins.* 102
2. *The ſame again.* ibid.
3. *Of the end that Man was made for.* 1
4. *Of the care of our Salvation.* 6
5. *Of Silence.* 191
6. *Of the Conformity of our will to the Will of God.* 162
7. *The ſame again.* ibid.

12. Sund. after Pent. G. *Luk.* 10. *v.* 23. 38.

1. *Of the Love of Jeſus.* 337
2. *The ſame again.* ibid.
3. *Of Charity.* 142
4. *The ſame again.* ibid.
5. *Of the Imitation of Jeſus.* 217
6. *Of the love of our Neighbour.* 164
7. *The ſame again.* ibid.
Or, *The four Meditations of Death.* 13

13. Sund. after Pent. G. *Luk.* 17. *v.* 11. 20.

1. *Of the flight of occaſions.* 35
2. *Of diſengagement from Creatures.* 7
3. *Uſeful thoughts for drawing us off,* &c. 12
4. *The ſame again.* ibid.
5. *The eighth and ninth Canticle.* 381

6. *Of Sickneſs.* 194
7. *Of Obedience.* 208

14. Sund. after Pent. G. *Matth.* 6. *v.* 24. 34.

1. *Of the Unity of Love.* 339
2. *Of Avarice.* 97
3. *The ſame again.* ibid.
Or, *The five degrees of Perfection.* 349
4. *Of vain Deſires.* 42
5. *Of the Obligations we have to love God.* 10
6. *Of the care of our Perfection.* 127
7. *The ſame again.* ibid.

15. Sund. after Pent. G. *Luk.* 7. *v.* 11. 17.

1. *Of Death.* 13
2. *Of the Death of Sinners.* 17
3. *Of Sadneſs.* 81
4. *The ill effects of ſadneſs.* 83
5. *The tenth Canticle.* 383
6. *Remedies againſt Sadneſs.* 84
7. *Of Devotion to the B. Virgin.* 310

16. Sund. after Pent. G. *Luk.* 24. *v.* 1. 12.

1. *Of Humility.* 149
Or, *Of the holy Communion.* 304
2. *Of the judgment of Men.* 94
3. *Of Pride.* 89
4. *Of God's Incomprehenſibility.* 360
5. *The ſame again.* ibid.
6. *Of divine Union.* 370

7. *The*

7. *The ſame again.* ibid.
Or, *The four Meditations of Death.* 13

17. Sund. after Pent. G. *Matth.* 22. *v.* 34. 46.

1. *Of God's Amability.* 355
2. *Of the Preſence of God.* 341
3. *The ſame again.* ibid.
4. *Of the divine Perfections.* 350
5. *Of the Imitation of Jeſus Chriſt.* 217
6. *Of the love of our Neighbour.* 164
7. *The ſame again.* ibid.

18. Sund. after Pent. G. *Matth.* 19. *v.* 1. 9.

1. *Of Sickneſs.* 194
2. *Of Tepidity.* 43
3. *The ſame again.* ibid.
4. *Of Slander.* 79
5. *The ſame again.* ibid.
Or, *The third Canticle.* 377
6. *Of cuſtomary Sins.* 102
7. *The ſame again.* ibid.

19. Sund. after Pent. G. *Matth.* 22. *v.* 1. 15.

1. *Of the love of Jeſus Chriſt in the Sacr.* 301
2. *Of the Kingdom of God.* 231
3. *The ſame again.* ibid.
4. *Of the ſmall number of the ſaved.* 48
5. *Of Inſpirations.* 199
6. *Of the two Eternities.* 24
7. *That we ought to do our actions well.* 175

The TABLE.

20. Sund. after Pent. G. *John.* 4. *v.* 46. 54.

1. *Of the Conducts of Faith.* 136
2. *Of Patience.* 152
3. *Motives to Patience.* 155
4. *The ſame again.* ibid.
5. *Of the care of our Salvation.* 6
6. *The ſame again.* ibid.
7. *Of the Duty of Fathers and Maſters.* 166
Or, *The four Meditations of Death.* 13

21. Sund. after Pent. G. *Matth.* 18. *v.* 23.36.

1. *Of the Kingdom of Jeſus.* 232
2. *The ſame again.* ibid.
3. *Of the Pardoning of Injuries.* 91
4. *Of Relapſe.* 100
5. *The ſame again.* ibid.
6. *Of Scandal.* 50
7. *The ſame again.* ibid.

22. Sund. after Pent. G. *Matth.* 22. *v.* 15. 22.

1. *Of human reſpect.* 77
2. *The ſame again.* ibid.
3. *Of the Profit of Temptations,* 56
4. *Of the Cauſes of Temptations.* 58
5. *Of the Obligations we have to love God.* 10
6. *Of the Conformity of our will to God.* 162
7. *Of the Virtues of Jeſus.* 219

23. Sund.

23. Sund. after Pent. *Matth. 9. v.* 18. 27.

1. *Of Death.* 13
Or, *Of the Communion.* 304
2. *Of the Death of the Juſt.* 14
3. *Of Hope.* 139
4. *The ſame again.* ibid.
5. *Of Solitude.* 342
6. *Of the hatred of the World.* 45
7. *The five degrees of Perfection.* 349

24. Sund. after Pent. G. *Matth.* 24. *v.* 15. 36.

1. *Of the care of our Salvation.* 6
2. *Of venial Sin.* 26
3. *Of the flight from Occaſions.* 35
4. *An Exerciſe of Patience.* 153.
5. *Of the leaving of our ſelves,* &c. 343
6. *How we ought to leave our ſelves,* &c. 345
7. *Of the Preſence of God.* 341
Or, *The four Meditations of Death.* 13

The End of the TABLE of the Meditations for every Day in the Year.

A TABLE OF MEDITATIONS.

For the chief FEASTS of the Year.

Dec. 6. S. *Nicholas*, G. *Matth.* 25. *Of Alms.* 180

8. *Conception of the B. V.* Mary. 312

21. *S.* Thomas. *Of Faith.* 134

Of our Lord's Wounds. 282

Jan. 25. Converſion of S. *Paul.*

That we muſt not deferr our Converſion. 29

Febr. 2. Purification of our B. Lady. 314

24. S. *Matthias. Of the few that are ſaved.* 48

March. 19. S. *Joſeph. Of the Peace of the Soul.* 41

Of Silence. 191

Of Conformity, &c. 162

25. *Annunciation of our B. Lady.* 316

Of the Humiliations, &c. 318

Apr. 25. *S.* Mark *Evang. Of the Cauſes of Temptation.* 58

Of the Will of God. 9

May 1.

The TABLE.

May 1. *SS.* James *and* Philip, *Apoſtles.*
Of the Troubles of Mind. 61
3. *Invention of the Holy Croſs.*
Motives of Patience. 155
June 24. *Nativity of S.* John Baptiſt.
Of Solitude. 342
Of Mortification. 53
Of Venial Sin. 26
29. *SS.* Peter *and* Paul. *Of Faith.* 134
Of Charity. 142 *Of Obedience.* 208
30. *Commemoration of S.* Paul.
Of the conducts of God. 183
Of the love of Jeſus. 337
July 2. *The Viſitation of our B. Lady.* 321
22. *S.* Mary Magdalen.
Of Simplicity. 362
The conditions of true Pennance. 32
Of Charity. 142
Of divine Union. 370
25. *S.* James *Apoſtle.*
Of the Duties of Fathers, &c. 166
Of Conformity. 162
Of vain Deſires. 42
26. *S.* Anne. *of Drineſs.* 190
Of the Will of God. 9
Of leaving our ſelves, &c. 186
29. *S.* Martha. *Of good Works.* 178
That we ought to do our works well. 175
Of divine Union. 370
31. *S.* Ignatius *Conf.*
Of the love of JESUS. 337
Of the love of our Neighbour. 164
Which is the nobleſt Intention. 145

The TABLE.

Aug. 5. *Our B. Lady* ad Nives.
Of Devotion to our B. Lady. 310
6. *Transfiguration of our Lord.*
Of Solitude. 342
Of the Imitation of J. Christ. 217
Of Heaven. 368
10. *S.* Laurence. *Of Patience.* 155
Of Mortification. 53
Of the Two Eternities. 24
15. *Assumption of our B. Lady.* 328
Of the Death of our Lady. 323
Of her Resurrection. 325
24. *S.* Bartholomew *Apostle. Of the excellence of Mortification.* 55
25. *S.* Lewis *King. Of the conducts of God.* 183
Of the Benefit of letting our selves be conducted. 186
Of God's Dominion over his Creatures. 3
28. *S.* Austin, *Doctor. Of God's Incomprehensibility.* 360
Of God's Amability. 355
Of Faith. 134. *Of Humility.* 149
29. *Decollation of S.* John Baptist.
Of the Hatred of the World. 45
Of Fidelity in small Matters. 176
Of Human respect. 77
Sept. 8. *Nativity of our B. Lady.* 331
14. *Exaltation of the Holy Cross.* 155
Of the Cross. 155
Remedies against Sadness. 84
21. *S.* Mathew *Apostle. Of Avarice.* 97
Of Poverty. 204. *Of Inspirations.* 199

29. *S.* Michael *Archangel.*
Of Pride. 89. *Of Humility.* 149
Oct. 4. *S.* Francis *of* Assis. *Of Poverty.* 204
Of the Cross. 155. *Useful Thoughts.* 12
9. *S.* Denys. *Of divine Union.* 370
Of divine Perfections. 350
Of Prayer. 130
15. *S.* Teresa. *Of Dryness.* 190
Of Annihilation. 347
Of the fulness of God's riches. 366
18. *S.* Luke *Evang. Of the excellency of Mortification.* 55
Of the Peace of the Soul. 41
Of the Pains of the Mind. 61
28. *SS.* Simon *and* Jude. *Of the love of our Neighbour.* 164
Of Persecutions. 73
That Persecutions are necessary. 75
Nov. 1. All Saints. *Of Heaven.* 368
Of the Two Eternities. 24
Of the Divine Perfections. 350
2. All Souls. *Of venial Sin.* 26
Of Pennance. 28
Of the good use of Time. 71
11. *S.* Martin. *Of Alms.* 180
Of good Works. 178
Of the Death of the Just. 14
The affections of a Just Soul. 111
21. *Presentation of our B. Lady.* 333
30. *S.* Andrew *Apost. Of the Cross.* 155
Of the Five degrees of Perfection. 349

The End of the Table of the Meditations for the FEASTS.

A

TABLE

OF

MEDITATIONS

For the renewing of VOWES.

1. OF the End for which Man was made. 1
2. Of the Dominion of God over his Creatures. 3
3. Of the care of our Salvation. 6
4. Of the Obligation we have to love God. 10
5. Of the Will of God. 9
6. Of Tepidity. 43
7. Of Customary Sins. 102
8. Of the Conditions of true Pennance. 32
9. Of the Happiness of a Religious state. 203
10. Of Poverty. 204
11. Of Chastity. 206
12. Of Obedience. 208
13. Of Regular Disciplin. 210

The End of all the TABLES.

The FIRST Meditation.

Of the End for which Man was made.

I Came from God. I belong to God.
I ſubſiſt only in God.
I live only for to ſerve God.
As I cannot be but from God,
I cannot be but for God.
It is not neceſſary that I ſhould be in the World:
But ſuppoſing that I am therein,
I muſt be all God's.

*

All things ſpeak to me of God.
All things draw me to God.
All things make me know God.
All things tell me, that I deſerve not to live,
Unleſs I live for God.
That I ought not to have a Heart,
Unleſs I will love God.
That I cannot ſerve two Maſters.
That I muſt either be the Devil's, or God's.

*

Whom have I obey'd?
Which of the Two has been my Maſter?
For whom have I labour'd?
Whom have I contented?
Alas! it has been the Devil. (God
This is the Maſter that I have preferr'd befor
I have made my ſelf his ſlave.
I have don all his Wills and Commands.

*

Oh, I abhor my infidelity!
I acknowledge my injuſtice.
I will henceforth be God's.
I will love none but God.
I will live no more but for God.
I will ſerve none but God.
I will make it an abſolute neceſſity
For me to love and content God.

Lord make mine end known to me, that I may kno
what is lacking to me, *Pſ.* 38. 5.

I have created him, framed him, and made him fo
my glory, *Iſa.* 43. 7.

I am the beginning and the end, *Apoc.* 2. 8.

I have brought up Children, and exalted them; bu
they have deſpiſed me, *Iſa.* 2. *v.* 2.

II. *MED.*

II. *MED.*

Of the Dominion of God over his Creatures.

YOU have not always had a Being:
There was a time wherein you were not.
It was God who drew you out of nothing;
'Twas He that gave you a Being.
You are therefore His Creature.
He has an abſolute dominion over you.
He may command you what He pleaſes.
He may put you where He pleaſes.
He may preſerve you, or deſtroy you:
Raiſe you up, or pull you down:
Comfort you, or afflict you:
Make you die, or make you live.
As He depends upon none,
So is He anſwerable to none.

*

God is your firſt Beginning.
He is Maſter of your life.
He is the preſerver thereof.
He is the repairer thereof.
You depend upon Him neceſſarily.
You depend upon him 1. Eſſentially;
2. Abſolutely; 3. Continually; 4. Eternally.
Is it not then juſt that you ſhould obey
The Maſter on whom you depend?
He that planted the Vine,
Has he not right to eat of it?
He that built the Houſe,

Has he not right to dwell in it?
What injuſtice is it to expel God
Out of a heart, which he framed with his own hands?
From a heart, which he Redeemed with his own Blood?
From a heart, wherein he has a mind to dwell?
From a heart, which he would ſanctifie?
What a pride is it, for a Veſſel of Earth
To murmur againſt its Maker?

*

God is your final End.
He created you for his glory.
He deſires to make you happy.
'Tis for that end he has placed you in this world.
Every thing tends to its own end.
That is the term of its motions.
That is the center of its reſt.
That is the beginning of its ſtrength.
The weight of its inclination.
The very top of its perfection.
Out of that end a thing is unhappy.
It is weak: It is vicious.
Ah! why do we not then go to God?
Ah! whence comes it that we quit God?

*

O my God, and my End!
Thou art the beginning of my life.
Thou art the center of my peace.
Thy hands it were that framed me.
'Tis thy hands that conſerve me.
'Tis thy hands that ſuſtain me.
'Tis thy hands that defend me.

I am

I am always in thy arms,
And yet I never think on thee.
I am always in thy heart,
And yet I have no love for thee.
Thy Creatures ſerve me,
And yet I will not ſerve thee.
Was it I that made them?
Did I give my life for them?

*

O my God!
Thou didſt make me for thy ſelf,
And didſt more-over die for me.
Thou promiſeſt me eternal goods:
Thou threateneſt me with eternal miſeries,
And yet all this does not work on me.
And yet after all this I love thee not.

*

O God my Lord!
Burn thy Heaven. Extinguiſh thy Hell.
I will have no other reward
For the ſervices that I render thee,
Than the honour of having ſerv'd thee.
Heaven is too much for him that loves thee.
Hell is too little for him that loves thee not.

*

O how theſe thoughts do pleaſe me!
I am from God. I am God's.
I am in God. I am for God.
From God, as from my beginning.
God's, as my Soveraign's.
In God, as in my Center.
For God, as for my final End.

*

Alas! I have lived hitherto,
As though I had been from my ſelf.
As though I were my own.
As though I were for my ſelf.
As though I were ſufficient to my ſelf.
O! I will henceforth be all yours.
I will ſeek no reſt but in thee.
I will labour no more but for thee.

The Lord your God is the God of Gods, and the Lord of Lords: great, and powerful and terrible. *Deut.* 20. *v.* 17.

If I am the Father, where is my honour: and if I be the Lord, where is my fear? *Mal.* 1. 6.

Thy hands have made me and framed me. *Pſ.* 128.

Who is it that plants a Vineyard, and does not eat of the fruit thereof? 1 *Cor.* 9.

Who art thou to anſwer God? *Rom.* 4.

Wilt not thou, O my Soul, be ſubject to God? *Pſ.* 61.

III. *MED.*

Of the care of our Salvation.

MY Salvation is my buſineſs.
My Salvation is my only buſineſs.
My Salvation is a very great buſineſs.

*

God from all eternity thinks of this buſineſs.
His Son died on the Croſs for this buſineſs.
Our good Angels labour for this buſineſs.
The whole World was created only for this buſineſs.

All

All my happineſs depends on this buſineſs.
My Eternity roles upon this buſineſs.
All the Devils do traverſe this buſineſs.
I cannot without care ſpeed in this buſineſs.
Death will ſoon put an end to this buſineſs.
I am then a Fool, if I do not mind this buſineſs.

*

And yet I neglect this buſineſs.
I mind every thing elſe but this buſineſs.
I am reſtleſs about all things, but this buſineſs.
O, I will mind nothing elſe but this buſineſs.
I will labour no more, but for this buſineſs.

One thing is neceſſary. *Luk.* 10.
What will it avail a man to gain the whole VVorld, if he loſe his own Soul? *Matth.* 26. VVhat exchange ſhall man give for his Soul? *ibid.*
Attend to thy ſelf. 1 *Tim.* 6.
Have pity on thy ſoul, and pleaſe God. *Eccleſ.* 3.

IV. *MED.*

Of diſengagement from Creatures.

I Never found any true pleaſure in Creatures.
I never found in them any reſt: any aſſurance: any truſt: any fidelity.

*

They are vain and unconſtant.
They are impure and indigent.
They are made for me,
Not I made for them.
They are more vile than I.
I am more noble than they.
They may indeed amuſe me,
But they cannot ſatiate me.
They may diſturb my heart,
But they cannot calm it.

*

My God!

My heart is ſmall in ſubſtance,
But it is infinit in its deſires.
Though your happineſs be never ſo great,
It is capable of containing it.
Thou haſt made it for to love thee.
Thou haſt framed me to thy Image.
'Tis a River that ſeeks out the Sea.
'Tis a fire which mounts up to its Sphere.
'Tis a ray that would return back again
To the Principle, from whence it took its birth.
'Tis a piece of Iron, which, without knowing it,
Would fain unite its ſelf to its Load-ſtone.
O how unhappy have I been,
When I loved Creatures!

*

O my God!

Since I am made for thee,
I perceive very well that I never ſhall
Have any peace or reſt but in thee.

Vanity of Vanities, and all is Vanity. *Eccleſ.* 1.
In all things I perceived there was Vanity, and affliction of Spirit. *Eccleſ.* 2.
Turn, O my Soul, into thy reſt, becauſe our Lord hath done well to thee. *Pſ.* 114
VVhy do ye love Vanity, and ſeek after lying? *Pſ.* 4.

V. *MED.*

Of the Will of God.

I Am in this World only for to do
What God would have me do.
I deſerve death if I do not do
What God would have me do,
I ſhall never be perfect unleſs I do
What God would have me do.
I ſhall never be at reſt unleſs, *&c.*
I muſt, whether I will, or nill, do
What God would have me do.

*

I ſhall be wiſe as God is,
If I have the ſame judgment with him.
I ſhall be juſt as God is,
If I have the ſame Rule with him.
I ſhall be holy as God is,
If I have the ſame love as he has.
I ſhall be powerful as God is,
If I will the ſame things with him.
I ſhall be happy as God is,
If I have the ſame pleaſure as he has.

All

All things will obey me as they do God,
If I have the ſame will with him.

*

Alas! how miſerable was I
Whilſt I waged war againſt God?
All things thwarted my will
Whilſt I thwarted the Will of God.

*

O my God!
Give me not over to my Paſſions.
Suffer me not to offend you any more.
Deſtroy my will, leſt it deſtroy yours.
Force me if I will not obey you:
Do your will with me, if I will not do your Will.

Life is in his will. *Pſ.* 26.
As it is his will in Heaven, ſo be it don. 1 *Mach.* 13.
Not as I, but as thou wilt. *Mark* 14.
Let our Lord's will be don. *Act.* 2.
Lord, what wilt thou have me to do? *Act.* 9.

VI. *MED.*

Of the Obligations we have to love and ſerve God.

SInce God is the firſt of all Beings.
Since he hath fram'd me with his hands.
Since he hath made me for to love him.
Since he hath drawn me out of Hell.
Since he hath given his life for me.

Since

Since he hath redeem'd me with his blood.
Since he feeds me with his own fleſh.
Since he quickens me with his Spirit.
Since he promiſes me his Heaven.
Since he hath lov'd me from all Eternity.
Since he hath beſtow'd infinit benefit upon me.
Since he hath pardon'd me an infinity of ſins.
Since he gives himſelf wholly to me.
Since I belong wholly to him.
Since I ſubſiſt only by his favour.
Since he burns with the love of me.
Since all his deſire is
To make me happy as he is himſelf.

*

O, I will love him with all my heart!
O, I will never ſerve any other Maſter!
O, I will do his will,
And ſacrifice my ſelf to his glory!
My God!
Let me ceaſe to live, unleſs I will live for thee.
Deſtroy my being, unleſs I will be thine.
Oppoſe my deſires, if I deſire ought elſe but thee.

Thou art my Servant. *Iſa.* 41.
I am thine. *Pſ.* 118.
VVhether we live, or whether we die, we are the Lords. *Rom.* 14.
You are not your own; for you have been bought with a great price. 2 *Cor.* 6.
O Lord, I am thy ſervant: I am thy ſervant, and the Son of thy Handmaid. *Pſ.* 115.

VII. *MED.*

Profitable thoughts fit for to draw us off from the World.

WHo was it that put me into this World?
To what end am I in this World?
What do I do in this World?
What reſt have I in this World?
When ſhall I go out of this World?
Whether ſhall I go at my departure out of this World?
What would I wiſh to have don
At my going out of this World?

*

Shall I damn my ſelf for the goods of this World?
If I loſe my Soul, what will it avail me
To have gained the whole World?
And yet for all that I labour only for the World.

*

O my God!
Either draw me out of this World,
Or draw me off from this World.
Either make the World die in me,
Or make me die to the World.
Either ſeparate my Soul from her Body,
Or take her off from the affection of the World.

VVhat will it avail a man, ſhould he gain the whole VVorld? *Luk.* 19.

Ye are of this VVorld: I am not of this VVorld. *Johh* 8.

O juſt Father, the VVorld hath not known thee. *Johh* 4.

Ye are not of this VVorld. *Johh* 15.

VIII. *MED.*

Of Death.

YOu muſt die once: And you will die but once.

You know not when you ſhall die:
How you ſhall die: In what place you ſhall die:
In what ſtate you ſhall die.
You will die ſooner than you imagin.
And unleſs you take heed, you will die
Before you think of it.

*

Such is the Death, as is the Life.
One cannot learn in a moment
A Trade which one never practiſed.
Nor can one unlearn in a moment
A Trade one has ſtill been at.
After Death you will be judged.
After Judgment you will be in Eternity.
What would you then wiſh to have don?
What good will theſe goods do you
Which you have ſcraped up together.

*

O Death! O Judgment! O Salvation! O Damnation!
I am a dead man, unleſs I think of Death.
I am a Mad man, unleſs I think on Eternity.
I deſerve not to be ſaved,
Unleſs I fear being damned.

Behold the day of thy Death is at hand. *Deut.* 31.
O death, how bitter is thy remembrance to a man who has peace in his Riches? *Eccleſ.* 41.
Man knows not his end. *Eccleſ.* 9.
It is decreed that all men muſt die once. *Heb.* 9.
Be ye therefore prepar'd, becauſe in the hour that you think not of, the Son of Man will come. *Luk.* 12.
Diſpoſe of thy houſe, for thou wilt die. *Iſa.* 38.

IX. *MED.*

Of the Death of the Juſt.

WHat a pleaſure is it to die,
When we have no pleaſure to live?
One quits that without pain,
Which one poſſeſſes without affection.
Death is ſweet to him
Who has no comfort at all here.
The Soul leaves without repining
A Houſe that doth not pleaſe her.
A divorce is pleaſing to thoſe
That do not love each other.
That which you love during your life,

Will

Will be your torment at your death.
That which afflicts you in this life,
Will be your comfort at your Death.

*

What can cauſe any grief
To a ſpirit diſengag'd from all things?
Love is as ſtrong as Death.
It prevents what that is to do.
It ſeparates the ſoul from the body,
And leaves Death nothing to do.
What need is there to pluck up by force
A Heart that cleaves cloſe to nothing.
The Treaſure of his merits
Is a poſſeſſion that cannot be taken from him.
'Tis a precious inheritance
That death cannot rob him of.
O what comfort does the ſight
Of a good action then afford!

*

There is nothing in our life that is goodly,
But a fair Gate to get out of it.
Of all the goods that man can deſire,
The greateſt is to die well.
Death is not dreadful
To him that has liv'd well.
It is the end of his combats:
And the Crown of his merits.
God preſerves in that evil day
The Soul, which has been faithful to him.
He makes her ſleep in his boſom.
He ſtrengthens her with his grace.
He allayes her pains.
He diſſipates her frights.

He gives order to his bleſſed Spirits,
To comfort and defend her.
To maintain her in peace,
And to conduct her to Heaven.

*

O how precious in the ſight of God
Is the death of the Juſt!
O how honourable is this Sacrifice to him!
O how pleaſing to him is this Victim!

*

My God!
May I hope for a good death,
Having led ſo wicked a life?
'Tis true, I have loſt my Innocence;
But I may repair it by Pennance.
O, I will live like the Vertuous,
That I may die like the Vertuous!
O, I will lead the life of the Juſt,
That I may obtain the Death of the Juſt!

Bleſſed are the dead that die in our Lord. *Apoc.* 14.

To him that fears our Lord, it ſhall be well in his extremity: and he ſhall be bleſſed in the day of his departure. *Eccleſ.* 2.

Precious in the ſight of our Lord, is the death of his Saints. *Pſal.* 115.

VVhen theſe things being to be don, look up and lift up your heads, for then your Redemption is at hand. *Luk.* 21.

Ye ſhall go forth in gladneſs, and be conducted in peace: the mountains and hills ſhall ſing praiſes before you. *Iſa.* 5.

X. *MED.*

Of the Death of Sinners.

DEath is a great evil: But Sin is a much greater.
But Death joyned with Sin,
Is the moſt frightful of all evils.
'Tis an univerſal evil.
'Tis an eternal evil.
'Tis an evil without remedy.
'Tis the moſt dreadful threat,
That a provoked God can make.

*

O, how evil is the death of ſinners?
How are they ſeized with horrour?
Seeing themſelves e're they are aware,
At the laſt line of time,
Which they have ſpent ſo ill.
Seeing themſelves juſt ready to go
Into the Priſons of Eternity,
From whence they cannot ſave themſelves.

*

To begin to ſee what they never ſaw:
To begin to conceive, what they never before conceived.
To begin to meaſure,
What they never before conſidered.
To begin to feel, what they had never experienced.
To begin to ſuffer an Evil as long as Eternity.

To quit a place of Pleaſures,
For to enter into a place of Torments.
To deſcend from a Paradiſe
Into a bottomleſs Hell.
To paſs from plenty into extream want.
To fall from a throne of glory
Into an Abyſs of Confuſion.
O what a dreadful change is this!
O what a ſenſible misfortune!
O how ſurprizing a novelty!
O what an amazing downfal!

*

That which cauſes a deſire in the good,
Will cauſe a fear in the wicked.
A virtuous man deſires nothing more,
Than to preſent himſelf before God.
What an amazement will it be,
To ſee himſelf before an angry God?
Before a Father, whom he has outraged.
Before a King, whom he has ſlighted.
Before a Friend, whom he has betrayed.
Before a Captain, whom he has deſerted.
Before a Judge, whom he has offended.
Before a Saviour, whom he has crucified.
There is no ſight in the World
That a wicked man would more avoid,
And from which he can leſs hide himſelf.

*

Then ſhall he ſee all his Sins,
That will preſent themſelves to accuſe him.
He ſhall ſee the Devils ready to devour him.
Over his head, a Judge ready to condemn him.
Under his Feet, a Precipice whereinto he is falling.

Before

Before him, his goods that are carrying away from him.
By his ſide, the Objects which made him ſin.
Within him, his Body, which is about to leave him.

*

O Jeſus on the Croſs!
How then will the ſight of thee
Comfort the good? Frighten the bad?
How will they dare to look upon him,
Whom they have crucified?
All your wounds will fall a bleeding
At the ſight of theſe murderers.

*

What kind of death will mine be?
Such as has been your life.
Shall I die like the Virtuous?
Yes; if you live like the virtuous.
O I will live in grace,
That I may die in peace.
I will live holily,
That I may die in tranquillity.
I will live in Pennance,
That I may die in Aſſurance.

The death of ſinners is very ill. *Pſal.* 33.
Evils will ſurprize the unjuſt man at his death. *Pſal.* 139.
VVhy ſhould I fear in the evil day: the iniquity of my heel will encompaſs me. *Pſal.* 48.
They ſhall leave their riches to ſtrangers, their graves ſhall be their houſes for ever. *Pſal.* 48.
The rich man died, and was buried in Hell. *Luk.* 16.
Unleſs you do pennance, ye will all periſh in like manner. *Luk.* 13.

XI. *MED.*

Of the laſt Judgment.

THere is an eye that ſees all.
An ear that hears all.
A hand that writes all.
I do not ſee, and yet am ſeen.
I hear not, and yet am heard.
I know not, and yet am known.
The eye which diſcovers all, is covered.
The ear which hears all, is hid.
The hand that writes all, is inviſible.

*

Nothing is loſt: nothing flies out.
All things paſs from Time to Eternity.
That which is paſt, will return again.
What you thought was loſt will be retrieved.
A crime that is buried will riſe up again.
That which paſſes the time away,
Will not paſs away with time.

*

All ſhall be examin'd without exception.
Judged without acception.
Condemn'd without remiſſion.
Puniſh't without conpaſſion.

*

Alas my God!
Where ſhall I hide my ſelf when I am cited?
What ſhall I anſwer when you queſtion me?
What will become of me when I am judged?

What

What would I have don when I am condemned?

Come unto me O ye bleſſed of my Father!

O amiable words!

Begon from me O ye accurſed!

O terrible words!

We write in this life the Sentence
Which will be then pronounced.

*

Wo unto me, when my crimes ſhall be diſcovered!

Wo unto me, when my heart ſhall be opened!

Wo unto me, when it ſhall be ſaid,

Here is the man, and the good that I have don him!

Here is the man, and the ill that he has don me!

VVe ſhall all ſtand before the Tribunal of Chriſt: *Rom.* 14.

VVe muſt all be manifeſted before the Tribunal of Chriſt, that every one may receive what belongs to his body, as he has behaved himſelf, be it good or bad. 1 *Cor.* 15.

Our Lord will bring into Judgment all that is don. *Eccleſ.* 11.

In the end of man is the diſcloſing of his works: *Eccleſ.* 11.

If the juſt man will ſcarce be ſaved, where will the wicked man and the ſinner appear? 1 *Pet.* 4.

XII. *MED.*

Of Hell.

HEll is the Priſon of God's Juſtice,
'Tis the Magazin of his Vengeance.
The term of his Wrath. The center of all Evils.
The deep Well of Death. The Devil's Kingdom.
The Country of the Deſperate.
A Region of Tears. A place of Torments.
A Land of Malediction.
A Baniſhment without comfort.
A loſs without redreſs.
A labour without reſt. A pain without end.
An evil without remedy.

*

There man ſhall be ſeparated from God.
Curſed by God. Hated of God.
God will hate him
Without any poſſibility of loving him.
His hatred will be, 1. Infinit: 2. Irreconcilable: 3. Univerſal. 4. Eternal.

*

In Heaven there will be all that you love.
In Hell all that you hate.
Pleaſure will be pure in Heaven.
And Pains pure in Hell.
Nothing will be wanting in Heaven.
All things will be wanting in Hell.

*

O ſtrange revolution!
The wicked man flies away from God here upon Earth;
And yet he finds him every where.
He ſeeks after God in Hell,
And ſhall never find him.
What, do I ſay, that he will flie from God?
Alas! he will find him every where,
And yet he will never love him.
His preſence makes Heaven.
His preſence makes Hell.
The greateſt pain of a Reprobate
Is in all places to find an angry God.

*

O *Eternity*, how long art thou!
O *Eternity*, how dreadful art thou!
O *Never*, that never ends!
O *Ever*, which laſteth ever!
O *Preſent*, which ſtickeſt cloſe to what is paſt.
O *Paſt*, which ſtickeſt to what is to come!
O *Eternity*, Shall we never apprehend thee!
O *Eternity*, Shall we never conceive thee!
If we had thee always in our mind,
We ſhould never ſin.

A Land of miſery and darkneſs, where the ſhadow of death, and no order, but an everlaſting horrour does dwell. *Job* 5.

Caſt out the unprofitable Servant into outward darkneſs: there ſhall be weeping and gnaſhing of teeth. *Matth.* 25.

VVho ſhall be puniſht eternally from the face of our Lord, and from the glory of his virtue. 1 *Theſſ.* 1.

Thou wilt put them like an Oven of fire in the time of thy countenance: our Lord in his wrath will caſt them down, and fire ſhall devour them. *Pſal.* 20.

The ſinner ſhall ſee, and be angry, he ſhall gnaſh with his teeth: the deſire of Sinners ſhall come to nothing. *Pſal.* 111.

XIII. *MED.*

Of the two Eternities.

TO live *Ever*, and *Never* to die.
To die *Ever*, and *Never* to live.
To *poſſeſs* all things, and *deſire* nothing.
To *deſire* all things, and *poſſeſs* nothing.
To reſt always without ever working.
To work always without ever reſting.
To rejoyce always without ever being ſad.
To be always ſad without ever rejoycing.
To love God always
Without being in a poſſibility of hating him.
To hate God always
Without a poſſibility of loving him.
The one is the portion of the good.
The other the pain of the bad.

*

O how amiable is Heaven!
O how horrible is Hell!
O what a cheat is the World!
O how blind is man!
O how ſhort is Time! O how long is Eternity!

Nothing

Nothing is *long*, of which we ſee an end.
Nothing is *ſhort*, of which we ſee no end.

Theſe ſhall go into everlaſting torments: and the juſt into life everlaſting. *Matth.* 25.

I would they were wiſe, and did underſtand, and provide for the laſt things. *Deut.* 32.

Their worm does not die: and their fire ſhall not be quenched. *Iſa.* 66.

Be gon from me, ye accurſed, into fire everlaſting. *Matth.* 25.

Come ye bleſſed of my Father. *Matth.* 25.

XIV. *M E D.*

Of Mortal ſin.

WHat have I don?
I have offended an infinit Majeſty.
I have injur'd infinit perfections.
I would have deſtroy'd an infinit goodneſs.
I have violated an infinit obligation.
I have then committed an infinit injuſtice.
I therefore deſerve an infinit puniſhment.

*

God hates Sin with an infinit hatred.
He hates it as much as he loves his Son:
As much as he loves himſelf.
He hates it entirely: infinitly:
Neceſſarily: Eſſentially: Eternally.

*

And I love, what God hates.
I love it in proportion as much as he hates it.
I love entirely, what he hates entirely.
I love exceſſively, what he hates infinitly.
I love voluntarily, what he hates neceſſarily.
I love conſtantly, what he hates eternally.

*

O I will henceforth hate Sin
As highly as I am bound to hate it.
I will hate it as much as I am bound to love God.
I will hate it entirely: Infinitly.
Neceſſarily: conſtantly: eternally.

The Higheſt hateth ſinners, and will render revenge to the wicked. *Eccleſ.* 12.

What haſt thou don? The voice of thy Brother's blood cries unto me from the Earth. *Gen.* 4.

The Soul, which through pride ſhall have committed any thing, whether he be a Citizen or a Stranger, ſhall periſh from amongſt his people. *Numb.* 15.

The impious man and his iniquity are hateful. *Wiſd.* 14.

What profit had you in thoſe things, in which you now bluſh? for indeed their end is death. *Rom.* 6.

XV. *M E D.*

Of Venial Sin.

THat is a great ill that does ill to God.
An injury don to God is a great injury.
Every Venial Sin diſhonours God.

It

It offends the Sanctity of God.
It ſaddens the Spirit of God.
It cools the love of God.
It diminiſhes the graces of God.
It makes us ſtray from the conduct of God.

*

I diſhonour God more by one Venial Sin,
Than I can honour him by my good works.
'Tis better to abſtain from one Venial Sin,
Than to do all ſorts of good works.
Venial Sin wounds and diſfigures my Soul.
It darkens my Underſtanding.
Weakens my Will. Raiſes my Paſſions.
By committing of ſmall ſins,
I familiarize my ſelf with great ones.
A Habit of Venial Sin
Leads inſenſibly unto Mortal.

*

O God of Majeſty! How have I ſlighted thee?
O God of goodneſs! How have I afflicted thee?
O God of Sanctity! How ill have I treated thee?

*

My Soul! fear that evil that leads to death.
Apprehend the committing of ſmall ſins,
If thou wilt avoid great ones.
A ſmall matter gains Heaven:
And a ſmall matter loſes it.
One Venial ſin cannot damn thee.
And yet thy Damnation
Begins many times by a ſlight ſin.

He who is unjuſt in a ſmall matter, will be unjuſt in a greater. *Luk.* 16.

See how ſmall a fire burns a great wood? *Jam.* 3.

He that ſlights ſmall things, will fall by degrees. *Eccl.* 19.

Of every idle word that men ſhall have ſpoken, they ſhall give an account in the day of Judgment. *Matth.* 16.

XVI. *MED.*

Of Pennance.

EIther Hell, or Pennance.
There are but two ways to Eternity.
The broad one, and the narrow one.
The broad one leads to Hell,
The narrow one to Heaven.
The broad one is the eaſier,
The narrow one the harder.
The broad one is the more beaten,
The narrow one the leſs frequented.

*

In which of the two are you?
You walk in the broad ways,
You live according to cuſtom.
You imitate only the Vices of others:
You imitate not their Virtues.
You hearken to nothing but your own inclinations.
You follow nothing but your paſſions.
You will not be confin'd.
You ſeek nothing but to be at large.

You

You are reſolv'd to ſin:
And you are not reſolv'd to do Pennance.

*

Unleſs you do it quickly,
You will die ſuddenly.
Unleſs you do it now
You will do it in Eternity.
O my God!
Spare me not now,
Provided that you ſpare me in Eternity.

Do fruits worthy of Pennance. *Luk.* 3.
Unleſs you do pennance, you will all periſh together. *Luk.* 13.
Enter in at the narrow gate. *Matth.* 7.
Do ye pennance, for the Kingdom of heaven is at hand. *Matth.* 2.

XVII. *M E D.*

That we ought not to differ our Converſion.

UNleſs you do Pennance, you will not be ſaved.
Unleſs you do it quickly, poſſibly you may never do it.
You will not always have this time:
This grace: this will.
He that abuſes his time, is deprived of time.
He that abuſes grace, is deprived of grace.
He that abuſes his liberty, is deprived of liberty.

*

Why do you differ your Converſion?
Muſt you be wicked becauſe God is good?
Muſt you abuſe his patience to your inſolence?
Muſt you make his juſtice a ſlave to your malice?

*

To ſin in hopes of a pardon,
Is to ſin by preſumption.
It is to preſerve vice,
By the very grace that ought to deſtroy it.
'Tis to nouriſh ſin by the very remedy,
Which ought to be the death of it.
'Tis to make of Pennance
A *fund* of Impenitence.
Why will you delay, what muſt be don one day?
That which will be good to morrow,
Is it not good to day?
Shall you be alive to morrow?
Shall you have this grace to morrow?
Will you ground upon a *May-be*,
The buſineſs of an Eternity?
What may be, will be infallibly,
Unleſs God hinders it from being.
The Devil will ſtrike his ſtroke,
Unleſs *God* hinder him from acting.

*

One dies, as he has lived.
Death is the *Echo* of life.
How ſhall we hate at our death,
What we have loved all our life long?
A Thief was ſaved: Deſpair not.
There was but one: Preſume not.

You

You ſay, nothing preſſes you;
And I ſay all things preſs you.
The time that ſlips away,
The grace that touches you,
Heaven that ſtands open,
Hell, wherein you are like to fall, } preſſes you.
Death that threatens you,
Judgment that draws near,

* O my *God!*

I put off too long,
That which cannot be don too ſoon.
I continue too long,
That which never ought to be don.
I will no longer expect till to morrow,
Since I am not ſure to live to morrow.
My life is all yours,
Why have you but a part thereof?
You give me time for to love you,
Is it juſt that I ſhould uſe it to offend you?
If I offer up the Sacrifice of *Cain*,
I ſhall be reprobated as he was.
One can never take ſecurity ſufficient,
When Eternity lies at Stake.

Turn to our Lord, and leave thy ſins *Eccl.* 5.

Do you contemn the riches of God's goodneſs and patience, *&c. Rom.* 2.

Repent therefore, and be converted, that your ſins may be blotted out. *Act.* 3.

Do not delay turning to our Lord, nor differ it from day to day: for his wrath will come on a ſudden. *Eccleſ.* 5.

Ruin will fall upon that man, who with a ſtiff-neck contemns him that rebukes him. *Prov.* 29.

XVIII. *M E D.*

Of the Conditions of a true Pennance.

A True Repentance ought to proceed from the bottom of the heart.
'Tis the heart that conceives ſin,
'Tis the heart that muſt deſtroy it.
'Tis the heart that withdraws it ſelf from *God*,
'Tis the heart that muſt return to *God*.
Hatred takes its riſe out of love.
One hates only, becauſe one loves.
I ought therefore to hate Sin,
As much as I ought to love *God*:
As much as I ought to love my ſelf:
As much as I ought to love Heaven:
As much as I ought to fear Hell.
I ought to love *God* ſingularly:
I ought to hate Sin ſingularly.
I ought to love all things in order to *God*.
I ought to hate all things in order to Sin.
I ought to love *God* above all things.
I ought to hate ſin above all things.
I cannot exceed in the love of *God*.
I cannot exceed in the hatred of ſin.

That Repentance is nothing worth,
Unleſs it be of all crimes.

Unleſs

Unleſs grace blots them all out,
It blots not ſo much as one out.
One cannot be reconcil'd by halfs.
One cannot be both beloved and hated.
One cannot be both in ſin and in grace.
One cannot be both *God*'s and the Devil's at once.
One cannot be both worthy of Heaven, and Hell.
Unleſs one believes all, one believes nothing.
To be a Son of the Church,
One muſt believe all things.
To be a Son of *God*, one muſt hate all ſin.
King *Saul* made exceptions,
And it was the cauſe of his ruin.
He became *God*'s enemy,
For having ſaved one of his enemies.
What does it avail you to conquer one ſin,
If you be a ſlave to another?
What good is it to bewail your Cholers,
If you be a ſlave to your Impurities?
One mortal ſtroke alone
Is enough to bereave the body of its life.
One mortal ſin alone
Is ſufficient to deprive the ſoul of life.

*

That man is no true Penitent,
Who will be ſo but for a time.
One muſt always hate that evil,
Which is always hated by *God*.
That friendſhip is not broke off,
Which one deſigns to make up again.
Can he be ſaid to hate ſin,

Who has a mind to commit it again?
Can he be ſaid to have true Contrition,
Who only feels ſome ſmall Averſion?
One may hate his ſin,
Although he feel not the hatred.
One may feel ſorrow,
And, yet, not have a true ſorrow.
Then does one truly hate ſin,
When one is reſolv'd to deſtroy it.
If you love the cauſes of ſin, you ſtill love ſin.

*

'Tis not enough to hate it:
You muſt repair the damages thereof:
You muſt reſtore your ill-gotten goods:
Reſtore the honour you have taken away:
Repair the Scandals you have given:
Satisfie thoſe whom you have offended.
You muſt puniſh by ſorrow
The pleaſure you have taken in ſinning.
God transfers to Pennance
The right he has to puniſh a Sinner.
If Pennance ſpare him, Juſtice ſpares him not.
If Pennance puniſh him, Juſtice puniſhes him not.

*

O my God!
How much reaſon have I to fear
Leaſt I be yet in the ſtate of ſin,
Have I hated it Sincerely: Univerſally:
Conſtantly: Efficaciouſly?
Am not I at the end of the year
The ſame man ſtill that I was at the beginning?
Oh! I will change my life.

My

My God, change me from my heart.
Give me a new Spirit, that I may lead a new life.

If with all your heart you will return to our Lord, Take away the ſtrange God from the midſt of you. 1 *Kings* 17.

He that hides his crimes ſhall not be directed, but he that ſhall confeſs them, and relinquiſh them ſhall obtain mercy. *Prov.* 28.

Turn unto me with all your heart, and rent your hearts, and not your garments: be converted to God your Lord, becauſe he is gracious, and merciful, patient, and of much compaſſion, and ready to be moved upon the malice. *Joel* 2.

Ananias, why did Satan tempt thy heart to ſin to the Holy Ghoſt, and defraud of the price of the field? thou didſt not ly to man, but to God. *Act.* 5.

Her tranſgreſſing Siſter hath not return'd to me with her whole heart: but in lying. *Jer.* 3.

Caſt away from you all your prevarications, and make to your ſelves a new heart, and a new ſpirit. And why ſhould you die, O houſe of Iſrael? *Ezech.* 8.

XIX. *ME D.*

Of the flight from Occaſions and evil Companies.

'TIs but a folly to hide your ſelf,
The Company you keep betrays you.
Every one is pleas'd with his like.
Such you are, as thoſe you frequent.
If you ſuffer bad Company
You may be reckoned to be of an ill life:

Or that you will, at leaſt, ſoon reſemble
The perſons whom you frequent.

*

'Tis good example that makes virtuous people;
Bad example that makes bad people.
Ignorance, and *Baſhfulneſs*
Are the two Bulwarks of *Innocency*.
One would have been ignorant of many Crimes
Had not one ſeen them committed.
One would have a horrour of ſin,
If no body had taught it.
Example ennobles a Crime.
It makes it juſt and lawful.
It gives it authority.
It makes a neceſſity of it.
One is aſhamed to be *Innocent*
In the Company of the *Nocent*.
One does not bluſh at a ſin,
When Example has crown'd it.
'Tis a vain thing to hope to be good among the wicked.
An evil is eaſily contracted.
Nature has a propenſion thereunto.
She imitates what ſhe ſees don.
She deſires what is forbidden her.
One is not healthy, for being among the healthy;
But one falls ſick, by being among the ſick.

*

Go down into Hell.
Look upon thoſe execrable Victims.
Hearken to their lamentable Cries.
Inquire into the cauſe of their Diſaſter.

There

There is never a Reprobate of them all,
Who will not, with many tears, tell you,
That it was Example that undid him.
That it was Company that damn'd him.
One is willing to pleaſe thoſe whom one loves.
And you will never pleaſe the wicked,
Unleſs you be wicked like them.

*

O! *but you do no harm*, ſay you.
You always remain a Sheep,
Although you live among Wolves.
You conſerve the ſweetneſs of the waters
In the midſt of a brackiſh Sea.
You draw in an innocent air
In a houſe infected with the Plague.
And I ſay, that you are dead,
If you think you are not ſick.
Can any one without ſin, love the occaſion of ſin?
Is not the ſcandal of your Neighbour a very great evil?
Who can believe you to be chaſt
With people that are not?
At leaſt you will not long be ſo.
Example is a bad Maſter.
You will ſoon learn to do evil, which you have ſeen don.
Occaſion will draw you to it.
Company will drag you along to it.
The temptation will increaſe.
Fear will diminiſh.
Grace will grow weaker.
Shame will be blotted out.

Nature will yield. A habit will be gotten,
The *Will* will be hardened.
This is the Progreſs of Iniquity.
This is the Road of Impenitence.
This is the term of Impiety.

*

O Chriſtian Soul!
Retire out of Occaſions. Fly evil Company.
Love not thoſe, whom you ought not to imitate.
Pleaſe not thoſe, who diſpleaſe God.
Withdraw from thoſe, who withdraw from God.
Fly away from contagious perſons,
Avoid dangerous occaſions.
You have grace enough not to go thither:
You have enough to retire from thence:
But ſhall you have grace enough, if you ſtay there?
Is it not a ſin of Preſumption,
To promiſe it your ſelf in the occaſion?
At leaſt it will be very weak,
And your enemy will be very ſtrong.
He is a Dog in a chain:
When we come near him he bites us.
He expects us in the occaſion.
If you go thither, O raſh Soul!
You will yield to that temptation.
He that loves danger, will not eſcape danger.

Be not familiar with a cholerick man, neither do thou walk with a furious man, leaſt thou learn his foot ſteps. *Prov.* 22.

He that touches pitch ſhall be defiled with it, and he that keeps company with a proud man will put on pride. *Eccleſ.* 14.

He that joyns himſelf to Fornicators will be naught. *Eccleſ.* 14.

If any one be a Fornicator amongſt you, do not ſo much as eat with ſuch an one. 1 *Cor.* 5.

He that loves danger ſhall periſh therein. *Eccleſ.* 3.

Go off from the Tabernacles of the wicked men, and do not touch any thing that belongs to them, that ye be not involv'd in their ruin. *Numb.* 16.

If thy right eye ſcandalize thee pluck it out, and caſt it from thee. *Matth.* 5.

We denounce unto you, brethren, in the name of our Lord Jeſus Chriſt, That you withdraw your ſelves from every brother that walks diſorderly. 2 *Theſſ.* 3.

XX. *MED.*

Of a good, and a bad Conſcience.

O How good it is to ſerve God?
What a pleaſure is there in loving him?
How good is he to thoſe that love him?
How terrible to thoſe that offend him?
How happy is a good conſcience?
How unhappy is a bad Conſcience?
How joyful is a ſound heart?
How ſad is a ſick heart?
O what quiet is there in a good Soul!
O what diſturbance in a wicked Soul!

*

The Conſcience of a juſt man is a Heaven.
The Conſcience of a Sinner is a Hell.

God is in the Soul of a juſt man.
The Devil is in the Soul of a Sinner.
A virtuous man fears nothing.
A wicked man apprehends all things.
A juſt man is well with himſelf.
A wicked man is ill with himſelf.
A virtuous man willingly ſtays at home,
Becauſe all is in peace there.
A wicked man dares not enter into himſelf,
Becauſe all things are there in diſorder.

*

O how ſweet is Virtue! O how bitter is Vice!
O how precious is the death of the Juſt!
O how horrible is the death of Sinners!
Ah! I will love God *now*,
That I may love him in *Eternity*.
I will lead a good life, that I may have a good death.

My ſin is always before me. *Pſal.* 50.
There is no peace to the wicked, ſaith our Lord. *Iſa.* 48.
A good conſcience is, as it were, a perpetual feaſt. *Prov.* 15.
Tribulation and anguiſh upon every Soul that works evil. *Rom.* 2.
Hell is my houſe. *Job.* 17.
This is our glory, the teſtimony of our conſcience. 2 *Cor.* 1.

XXI. *MED.*

Of the peace of the Soul.

I Would fain be in peace.
Whence comes it that I am not?
Is it not becauſe I defer too much to my own ſence?
Becauſe I am too much wedded to my own will?
Becauſe I rebel againſt my Superiors?
Becauſe I will ſuffer nothing?
Becauſe I deſire ſomething with eagerneſs?
Becauſe I am ambitious? Becauſe I am envious?

*

Is it not becauſe I wage war againſt God?
Becauſe I reſiſt his Will?
Becauſe I oppoſe my ſelf to his Providence?
Becauſe I would have what he will not?
Becauſe I will not, what he wills?
Who can live in peace, that fights againſt God?
Who can be contented, that is at odds with God?

*

O my Soul!
If thou art againſt God; God will be againſt thee.
If thou diſturbeſt his peace, he will diſturb thy quiet.
If thou keep his orders; his orders will keep thee.
If thou diſturb his order: His order will diſturb thee.

Deſire

Deſire nothing, and thou ſhalt have all.
Do the Will of God, and God will do thine.

He will do the Will of thoſe that fear him. *Pſ.* 144.

VVhence come the wars and brangles amongſt you, is it not from your concupiſcences? *James* 4.

Glory be to God on high, and on Earth peace to men of good will. *Luk.* 2.

My peace I give you: let not your heart be troubled. *John* 14.

Much peace there is to thoſe that love thy law. *Pſ.* 118.

XXII. *M E D.*

Of vain Deſires.

ART thou contented, O my Soul?
What doſt thou deſire upon earth?
Is not God ſufficient for thee?
Is not he thy happineſs?
When wert thou well without him?
Or when ill with him?
What doſt thou ſeek beſides God?
Who can content thee but God?

*

Thy deſires are thy Tyrants.
'Tis they make thee miſerable.
'Tis they that rent thy heart.
How happy would'ſt thou be, if thou deſiredſt nothing?
What doſt thou get by deſiring?
Theſe ſort of deſires enter not into Heaven.

They

They are the Devils in Hell.
'Tis they that torment the damned.
Leave off desiring, and thou wilt get out of Hell.

*

O my God!
Out of you, all abundance is to me indigence.
All sweetness is bitterness to me.
That Heart is very covetous,
To which God is not sufficient.

Covetousness is the root of all evils. 1 *Tim.* 6.
The desires of sinners shall perish. *Ps.* 122.
Desires kill the slothful man *Prov.* 21.
Turn away from me all desires. *Eccles.* 23.
Yield me not, O Lord, from my desire to the Sinner. *Psal.* 139.
Martha, Martha, thou art Sollicitous, and troubled about many things. *Luk.* 10.

XXIII. *MED.*

Of Tepidity.

How miserable is a Tepid Soul?
She has lost all relish of God.
She is depriv'd of all comforts.
She wanders out of the ways of his Providence.
She sins without fear.
She does ill without remorse.
She dares not enter into her self.

*She

*

She is Sick, and is not ſenſible of her Sickneſs.
She is wicked, and thinks her ſelf good.
She is a ſlave, and thinks her ſelf free.
She abuſes all remedies.
She rejects all Inſpirations.
She is inſenſible to all Grace.
She diſcredits Devotion.
She ſcandalizes her Neighbour.
She is a burden to Communities.
She lies heavy upon God's heart.
She is juſt upon the point of being caſt out.
She is in danger of never re-entring more.

*

Am not I in that ſtate?
Am I hot, or am I cold?
Am I all God's? Or am I his only by halfs?
If ſo: I have a tepid Soul.

*

O divine Saviour!
How long have I afflicted you?
How long have I clogg'd your heart?
Ah! Vomit me not up yet.
Deprive me not of your love.
Drive me, if you will, out of your *Heaven*:
But drive me not out of your *Heart*.
Draw in your goods from my ſoul,
But draw not back your love from thence.
Alas! I more dread your hatred,
Than I do the pains of Hell.

*

My Soul!
Remember the ſtate thou art fallen from.

Reſume

Reſume thy firſt fervour.
Unleſs thou doſt it quickly,
Thy Candleſtick will be removed,
And another put in its place.
JESUS will drive thee out of his heart,
And thou ſhalt never more re-enter therein.

If thou wert either cold or hot. *Apoc.* 3.
Fervent in Spirit. *Rom.* 12.
Remember from whence thou art fallen, and do pennance, and do thy firſt works. *Apoc.* 2.
Becauſe thou art tepid, I will begin to vomit thee out of my mouth. *Apoc.* 3.

XXIV. *MED.*

Of the hatred of the World.

THe World is a cheat: It muſt be contemned.
It never performs what it promiſes.
Its goods are not true ones.
They are not ſolid; not pure: not laſting.
They cannot fill the heart: nor content the mind.
They give many diſquiets: and never give any reſt.
Have you ever had any, whilſt you were in its ſervice?

*

We ought to hate the World.
'Tis an enemy to JESUS Chriſt.
'Tis the Devil's Confederate.
He that loves the World, believes the Maxims of the World,
And not thoſe of the Goſpel:
He is therefore a Chriſtian only in name,
But an Infidel in heart.
The Devils believe there is a God:
This belief makes them tremble:
But they believe not *in God*,
Becauſe they do not do his Will.
The Worlding believes there is a God,
But he does not believe *in God*.
Satan believes and trembles:
The Worlding believes and mocks:
He is then worſe than the Devil.
Who ever is a friend to the World
Declares himſelf an enemy to God.
Is it to be loyal to your King, to love his Enemies?

*

We ought to fly the World:
Its company is dangerous.
We cannot live in it with ſecurity.
'Tis a Sea full of ſhelfs.
The World is 1. Judg'd: 2. Condemn'd: 3. Accurſed. 4. Excommunicated:
And can we, after all that, frequent it?
'Tis better to be hated by the wicked,
Than be beloved by them.
If you are of the World, you will die in your Sin.

* Why

*

Why will you love the World?
Was it the World that created you?
That redeemed you? That will ſave you?
JESUS ſays, That he is not of this World:
And you ſay, That you are of this World:
You are not then a Diſciple of JESUS Chriſt.

*

Have not you renounc'd the World
When you were baptized?
You renounc'd it before the uſe of reaſon,
And you adore it having the uſe of reaſon.
You renounc'd it without your liberty,
And you love it with your liberty.
Doubtleſs, had you had the uſe of reaſon,
You would not have been baptized.

*

O JESUS!
How many adorers has the World,
And how few ſervants have you?
The World cheats all men: And yet all men ſerve it.
You cheat no body: And yet no body obeys you.

O! I am a Chriſtian.

I have learnt to contemn the World, and not to adore it.
I had rather be little with humble JESUS,
Than great with the ambitious World.
I had rather weep with afflicted JESUS,
Than divert my ſelf with the voluptuous World.

Want

Want all, with poor JESUS,
Than poſſeſs all with the vicious World.

VVo unto the world from ſcandals. *Matth.* 18.
I am not of this world. *John* 8.
Now is the judgment of this world. *John* 12.
I pray not for the world. *John* 17.
Have confidence, I have conquer'd the world. *John* 10.
He that loves the world, the charity of the Father is not in him. 1 *John* 2.

XXV. *MED.*

Of the ſmall number of the Saved.

THe Flood overflow'd the whole Earth.
There were but eight men ſaved.
Of ſix hundred thouſand fighting men,
There were only two that paſt the *Jordan*.
Of a field ſown with Wheat,
Only the fourth part is fruitful.
Of many that run a Race, only one gets the Prize.
The way to Hell is broad:
The greateſt part of men take that way.
The way to Heaven is narrow,
And few there are that find it.

*

God will have all men to be ſaved.
He never forſakes them, unleſs he be firſt forſaken.

He

He refuſes his grace to no body,
Whence comes it then that ſo few are ſaved?

*

'Tis becauſe Nature is corrupted.
Becauſe it always tends downward.
Becauſe we uſe no violence to it.
Becauſe we are tyed to the pleaſure of our ſenſes.
Becauſe we follow the Maxims of the World.
Becauſe we do no Pennance.
Becauſe we do not what we ought.
Becauſe we begin to do it too late.
Becauſe we ſtay to the very laſt,
When we are no more able to ſin.

*

God contemns them at their death,
Who contemn'd him during their life.
The Devil keeps thoſe faſt at their death,
Whom he poſſeſt during their life.
Seldom can one in his old age ſhake off
The wicked cuſtoms of his youth.
Every one carries to his Grave
The Vices of his firſt years.
They hide themſelves in his bones,
And ſleep under his aſhes with him.

*

O my God!
Shall I be ſaved? Shall I be damned?
If I am ſaved, 'twill be by your grace.
If I am damn'd, 'twill be through my own fault.
For there is nothing wanting to me for my Salvation.

What would I wiſh to have done at my death?
What ſorrow ſhall I have in Hell?
Is a ſhort time too long to prepare one's ſelf Eternity?

Enter in at the narrow gate. *Math.* 7.
Many are called, but few choſen.
Thy perdition is from thy ſelf, O Iſrael, in me alone is thy help. *Hoſea* 13.
What more could I do to my Vineyard, and have not don it? *Iſa.* 5.
His bones ſhall be fill'd with the ſins of his youth, and ſleep with him in the duſt. *Job* 20.

XXVI. *MED.*

Of Scandal, or bad Example.

BAd Example is a bad Maſter.
It teaches evil to thoſe that are ignorant of it.
It perſwades thoſe to it that abhor it.
It facilitates it to thoſe that apprehend it.
It commands it to thoſe that hate it.
It makes it honourable to the great ones.
It makes it neceſſary to the leſſer ſort.
It makes it lawful to the good,
It makes it pleaſing to the wicked.

*

A ſcandalous perſon does more harm,
Than a great Saint can do good.

Example damns more people,
Than all the Preachers have ever ſaved.
Ignorance is one part of Innocence.
Evil would ſcarce ever be don,
Had it not been ſeen don.
One is aſhamed to be good,
When one is amongſt the wicked.

*

Only thoſe Beings that are perfect,
Can produce perfect Beings like themſelves.
One muſt be compleatly wicked,
To make others wicked.
A ſcandalous man is an Antichriſt.
He is a Maſter of Iniquity.
He is a corrupter of Innocency.
He is the Devil's Subſtitute.
He is the Miniſter of his will.

*

A ſcandalous perſon ruins the Empire of JESUS.
He extends the Empire of *Lucifer*.
He fights under his Standard.
He draws men to his ſide.
He Martyrizes Innocence.
He damns the Souls of his brothers.
He commits as many ſins,
As he is the cauſe of being committed.
He ſhall be damn'd as many times,
As he hath damned people.
He ſhall have as many Hells,
As he hath ſent Souls to Hell.

*

O Scandalous Soul!
What has JESUS don to thee,

That thou ſhouldſt perſecute him?
What has thy Neighbour don,
That thou ſhouldſt damn him?
Haſt thou reaſon to be wicked, becauſe he is good?
And to wiſh him ill, becauſe he is innocent?
Haſt not thou committed ſins enough,
Without loading thy ſelf with the ſins of others?
What reſt wilt thou have in Hell,
Where thou wilt have for tormentors,
All thoſe that thou haſt damned?

*

O my God!
Forgive me my own proper ſins,
And impute not to me the ſins of others.
I have hitherto been a Tyrant,
I will henceforth be a Martyr.
I have lived like a Devil,
I will now live like an Angel.
I have labour'd only to deſtroy Souls,
I will now labour to ſave them.
I ſhall not be in ſecurity,
Unleſs I ſave as many as I have damn'd.
I am not born for my ſelf alone,
I muſt likewiſe anſwer for my Neighbour.
My life is only neceſſary for my ſelf,
But my reputation is neceſſary for others.
I ow Chaſtity to my ſelf,
But I ow Modeſty to the whole World.

Wo unto the world from ſcandals. *Matth.* 17.

He that ſcandalizes one of theſe little ones, it were better for him to have a Milſtone hung about his neck, and to be flung into the Sea. *Matth.* 17.

If

If thy hand ſcandalize thee, cut it off. *Mark* 4.
VVo unto him by whom ſcandal cometh. *Luk.* 7.

XXVII. *MED.*

Of outward Pennance and Mortification.

THere is nothing more united than Soul and Body.
Nothing leſs united than Soul and Body.
When the one goes forward, the other goes backward.
When one goes up, the other goes down.
When the one is well, the other is ſick.
When the one is ſtrong, the other is weak.

*

I am not a man, if I obey my Paſſions.
I am no Chriſtian, unleſs I fight againſt my Paſſions.
I am no Penitent, unleſs I mortifie my Paſſions.
How do I know whether my ſins be forgiven me?
Whether the puniſhment be remitted me?
Whether God will chaſtiſe me ſpiritually,
Or puniſh me corporally?

*

If I ſpare my ſelf, God will not ſpare me.
If I puniſh my ſelf, God will not puniſh me.
If I hate my ſelf, God will love me.
If I love my ſelf, God will hate me.

*

O ! I will chaſtiſe my Body,
That I may be predeſtinated.
I will fight againſt this enemy of God,
That I may be crowned.
I will mortifie my ſenſes,
That I may live a life of the ſpirit.
I will be crucified with JESUS,
That I may riſe again with JESUS.
I abhor my body, unleſs it have wounds as his had,
Since I have not the heart to make my ſelf any,
I will ſuffer thoſe that God ſhall make me.

*

O Chriſtian Soul!
Make of thy body a living and dying victim.
Mortifie thy Paſſions, thy Senſes, and thy Deſires.
Mortifie thy ſelf at all times:
In all places: In all things.
Mortifie thy ſelf diſcreetly and prudently.
Give thy fleſh unto God, and he will give thee his ſpirit.
Do thou take care of the exteriour,
And he will take care of the interiour.
Do thou do what is eaſie, and he will do that which is hard.
Walk as long as thou art able,
And he will carry thee when thou canſt go no longer.

The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. *Gal.* 5.

Thoſe who are in the fleſh, cannot pleaſe God. *Rom.* 8.

Thoſe

Thoſe that belong to Chriſt, have crucified their fleſh with its vices and luſts. *Gal.* 5.

If you live according to the fleſh, you ſhall die. *Rom.* 8.

XXVIII. *MED.*

Of the excellency of Mortification.

What is Mortification?

'Tis a death of love, which kills the criminal life.

Which takes the Soul off from the ſenſes.

Which ſevers her from the body.

Which makes her live in ſpirit.

*

What is Mortification?

'Tis a Martyrdom of love, without Crime, or Tyrant.

Leſs bloody than that of faith, but longer and more tedious.

More free, and more voluntary:

More honourable, and more innocent.

More troubleſom, and more conſtant.

*

What is Mortification?

'Tis a continuation of the Sacrifice of JESUS:

Which fills up what is wanting to his Paſſion:

Which makes our Bodies Members of his.

Which enlivens us with his Spirit:

Gives us a ſhare of his Sorrows:

Which merits for us a treaſure of his Grace:

Which diſpoſes us to the throne of his Glory.

O let me die the death of the Juſt,*
That I may live the life of the Juſt.
O let me be a victim to love,
That I may die a death of love.

I beſeech you brethren, through the mercy of God, that you yield your bodies a living and holy Hoſt, and pleaſing to God. *Rom.* 12.

I die every day. 1 *Cor.* 15.

I am faſtned to the Croſs. *Gal.* 2.

I fulfil the things that are wanting to the Sufferances of Chriſt, in my fleſh, for his body, which is the Church. *Col.* 1.

If by the ſpirit you mortifie the works of the fleſh, you ſhall live. *Rom.* 8.

XXIX. *M E D.*

Of the Profit and neceſſity of Temptations.

THe evil purifies the good.
A Storm makes Trees take deeper Roots.
Wind blows away the Chaff.
Fire refines Gold.
Snow warms the Ground.
A Combat tries ones ſtrength.
Infirmity conſerves Humility.
Temptation increaſes Charity.
Every thing hath its contrary.
War produces Peace.
Every thing ſubſiſts by oppoſition.
You will be ſaved, but by Temptation.

* Unleſs

*

Unleſs you be tempted, you will not be predeſtinated.
Unleſs you fight, you will not be crowned.
Unleſs you be aſſaulted, you are already overcome.

*

This Combat is troubleſom; but it is neceſſary.
It gives an exerciſe to your virtue,
But it gets you a Crown.
That which encourages you to reſiſt,
Will crown your patience.
The feeling of Temptation hurts not,
Provided the heart conſent not.

*

God is with you; what do you fear?
You are ſtronger than your enemy.
He cannot overcome you, unleſs you will.
He cannot bite you, unleſs you go near him.

*

Be vigilant in the firſt beginnings.
Pray to God at all times.
Fly occaſions.
Be firm in your reſolutions.
Take counſel in your Doubts.
Seek for ſuccour in your Combats.
Go up to Heaven, there to ſee your Throne.
Go down into Hell, there to ſee your place.

*

'Tis on this Combat, peradventure,
That your Salvation depends.
'Tis on this Moment, that your Eternity depends.

'Tis

'Tis on this *Criſis*, that your life depends.
'Tis on this Temptation, that depends your Predeſtination.

*

O JESUS, my King!
I fight for you, and before you.
You are the Spectator of my labours.
You are the Witneſs of my feebleneſs.
Suffer me not to betray you.
Permit me not to ruin my ſelf.
Ariſe, O God of Hoſts, make haſt unto my ſuccour.
Defend me againſt my foes.
Scatter away thoſe that hate me.

He that is not tempted, what does he know? *Eccleſ.* 34.
Gold and Silver is tried in the fire, and men that are acceptable in the furnace of humiliation. *Eccleſ.* 12.
Eſteem it all joy, brethren, when you fall into ſeveral temptations. *Jac.* 1.
Vexed in few things, in many things they ſhall be well diſpoſed. *Wiſd.* 3.

XXX. *MED.*

Of the cauſes of our Temptations.

WHy am I tempted?
'Tis becauſe you are proud.
Or, becauſe you watch not over your Senſes.
Or, becauſe you avoid not Occaſions.
Or, becauſe you have ill Habits.

Or,

Or, becauſe you are not in order.
Or, for that you have quitted your Vocation.
Or, becauſe you are not ſufficiently employed.
'Tis becauſe you are a man.
Becauſe you are a Sinner.
And becauſe you are a Chriſtian,
And have a mind to be happy.

*

Why does the Devil tempt you?
'Tis becauſe he hates the Image of God.
Becauſe he envies man.
Becauſe he would make you his Slave.
Becauſe he would have Companions.
Becauſe he would enter into your heart.
Becauſe he would aſcend God's Throne.
Becauſe he would profane his Temple.
Becauſe he would be ador'd therein.
Becauſe he would Crucifie JESUS Chriſt,
And renew all his Ignominies.
Will you carry on his Deſigns?
Will you content his Paſſion?
'Tis what you do, as often as you conſent to Temptation.

*

Why does God permit you to be tempted?
'Tis for his glory, and your good.
He would know whether you love him.
He would make you know your ſelf.
He has a mind to try your virtue.
To keep you in a dependance on him.
To fit you for a Combat.
To thruſt on your Sloth.
To take you off from Creatures.

To oblige you to have recourſe to him.
To make you merit Heaven.

*

O my Saviour!
I wonder not that I am tempted,
Since you were alſo tempted.
'Tis good that I ſhould know you.
'Tis good that I ſhould know my ſelf.
I find that Temptation hinders me from entring into Preſumption.

*

Tempt me, O God, try me.
See, whether there be no iniquity in me.
O no! tempt me not.
Alas! I know my own weakneſs.
Deliver me rather from my temptation;
At leaſt fortifie me againſt my temptation.
Satan ſtrikes at you, as well as me.
Defend your ſelf in me, and through me.

God tempted Abraham. *Gen.* 20.
Fear not, for God came for to try you. *Exod.* 20.
The Lord your God tempts you, to make it publickly known, whether you love him or not. *Gen.* 13.
Anania, why did Satan tempt thy heart? *Act.* 5.
Every one is tempted by being drawn and allured by his own concupiſcence. *Jam.* 1.
God tempted them, and found them worthy of him. *Wiſd.* 3.

XXXI. *MED.*

Of the troubles and pains of Mind.

HOw theſe thoughts torment me?
Why art thou tormented at them?
I fear I ſhall give conſent to them.
If you fear, you do not conſent.
Your fear ought to ſecure you.
I am fallen into ſin:
You muſt riſe quickly out of it.
God is angry with me.
'Tis in your power to appeaſe him.

*

Walk with more Diligence.
Labour with more Fidelity.
Confeſs your ſelf without delay.
Humble your ſelf without diſturbance.
One evil does not repair another.
Sin is not cur'd by Sin.

*

This Temptation is importune.
Yes. But it is neceſſary for you.
It keeps you in humility.
It maintains you in your dependance.
It obliges you to pray.
It hinders you from preſuming.
Without Temptation one cannot be tryed.
Without fighting one cannot be crown'd.
Without a Croſs none can be ſaved.

*

O my God! Keep me cloſe to you,
And I will not fear the Devils,
Although they were all againſt me.
Without you, I am nothing but weakneſs.
With you, I am all fortitude.
If I have wherewithal to ruin my ſelf,
You have wherewithal to ſave me.

Let not your heart be troubled. *John* 14.

Becauſe thou wert acceptable to God, it was neceſſary that Temptation ſhould try thee. *Tob.* 12.

God is faithful, who will not ſuffer you to be tempted above what you are able: but he will make profit of your temptation, that you may be able to ſuſtain it. 1 *Cor.* 10.

Bleſſed is the man, who ſuffers Temptation. *Jam.* 1.

XXXII. *M E D.*

Of natural Inclinations.

TO love by Inclination, is to love like a Beaſt.

To love with Inclination, is to love like a Man.

To love without Inclination, is to love like a Chriſtian.

To love againſt Inclination, is to love like a Saint.

* Chriſtian

*

Chriſtian Charity embraces all the World.
Its motive is ſingular and univerſal.
If for God, I love him that pleaſes me,
I ought alſo to love him that diſpleaſes me.
They are both of them created by God:
Both made to his Image:
Both redeem'd with his Blood:
Both call'd to his Glory.

*

I am not bound to love all the World equally.
But I am bound to hate no body.
Particular Friendſhips, are Univerſal Hatreds.
The Unions of Inclination,
Are Schiſms and Hereſies of Heart.
The nearer you draw to one perſon,
The farther you remove from all others.

*

If you are totally one perſon's,
You are nothing to all the reſt.
You commit an injuſtice.
You refuſe them what you ow them.
You wound Charity.
You divide Unity.
You ſlight Regularity.
You ſcandalize the Community.
You fly from Solitude.
You dare not remain any more before God.
You commit a great many ſins.
Your Spirit is without Recollection.
Your Heart without Devotion.
Your Prayers without Guſt.
Your Communions without Fruit.

Your Life without Peace.
Your Labours without merit.

*

O my God!
How amazed ſhall I be at my death,
When I ſhall ſee that I have not lov'd you?
Unleſs I love all my Brothers,
I love not ſo much as one for your ſake.
If I have an Averſion for one,
I have no Charity for all the reſt.
O how much time ill ſpent!
O how many dangerous Familiarites!
O how many unprofitable Diſcourſes!
O how many criminal Entertainments!

*

O my God!
I will for your ſake love all ſorts of perſons.
I will love my Friends and my Foes.
The Rich and the Poor.
The Great and the Little.
The good humours, and the bad humours.
Thoſe that do me good, and thoſe that do me hurt.
Since they are all your Subjects:
All your Children: All your Members;
Since you love them all:
That you are in them all:
That you order me to love them all.

There is no acception of perſons with God. *Rom.* 2.
He makes his Sun to riſe upon the good, and the bad, and rains upon the juſt, and unjuſt. *Matth.* 5.
Thou ſhalt not make acception of perſons *Deut.* 16.

Is there not one Father of us all? Is there not one God who created us? why then does every one contemn his Brother? *Mal.* 2.

Theſe are thoſe that ſeparate themſelves: Animals that have not the Spirit. *Jude.* v. 19.

XXXIII. *MED.*

Of Averſions.

THe wounds of the heart are mortal.
Hatred makes Charity die.
The faireſt of all Victories,
Is to triumph over our Averſions.
To love a Friend is the virtue of a Pagan.
To love a Foe is the virtue of a Chriſtian.

*

'Tis the ſtrongeſt of all loves,
Becauſe it triumphs over the greateſt enemy.
'Tis the ampleſt of all loves,
Becauſe it embraces both friend and foe.
'Tis the pureſt of all loves,
Becauſe Nature cannot love an enemy.
'Tis the moſt meritorious of all loves,
Becauſe there is nothing harder than to love an enemy.

*

God loves all things that he made.
He has an Averſion to nothing but ſin.
The Creatures that fight with each other,
Are at peace in his boſom.

He has no Antipathy, becauſe his Eſſence is infinit.
Great Souls have no enmities.
They have a dominion over all Objects.
They are not divided by matter.
All things are at peace in their heart.
Sin only alone is not there in quiet,
Becauſe it makes war againſt Sanctity.
Self-love is divided within it ſelf.
Divine love admits of no diviſion.
Inclination has its bounds:
Charity has none.
To love all things, except ſin,
Is to love out of Charity.
'Tis to be like God.
'Tis to have a heart as great as God's.

*

O how happy ſhould I be,
Had I an aſſurance that I lov'd God truly?
I can have no greater aſſurance thereof,
Than to love my enemies for God.
If I am pleas'd with thoſe that diſpleaſe me:
If I oblige thoſe who diſoblige me:
If I love thoſe that hate me:
If I teſtifie an affection to thoſe,
For whom I feel an Averſion,
I have all the aſſurance that one can have,
That I love God ſincerely:
That all my ſins are forgiven me,
Becauſe I love my enemies for his ſake.

*

O God my Lord!
I will teſtifie my love towards you,

By loving for your ſake thoſe, who are not love-worthy.
By doing good to thoſe, who do ill to me.
By converſing with thoſe, that diſpleaſe me.
By ſeeking after thoſe, that I cannot look upon without pain.
By that, it is that you will know
That I am your Child:
That I am your Diſciple:
That I live not by humour,
And that I love you with all my heart.

If you love thoſe that love you, what reward will you have? do not the Publicans do the ſame? *Matth.* 5.

If you ſalute your Brethren only, what do you do more? do not the Heathens do the ſame? *ibid.*

Amen, I ſay to you, as long as you have not don to one of theſe little ones, neither have you don to me. *Matth.* 25.

Their heart is divided, now they will periſh. *Oſ.* 10.

XXXIV. *MED.*

Of Preſumption.

WHat art thou, that thou preſumeſt of thy ſelf?
What wert thou heretofore?
What art thou at preſent?
What wilt thou be one day?
Thou know'ſt that thou haſt ſinned,

But thou know'ſt not whether thy ſin be forgiven.
Thou know'ſt that thou haſt offended God,
But thou know'ſt not whether thou haſt appeas'd him.
Thou know'ſt that thou haſt loſt grace,
But thou know'ſt not whether thou haſt recovered it again.

*

Thou ſaiſt, Thou haſt been at Confeſſion;
But was thy Confeſſion good?
Was it entire?
Was it accompanied with ſorrow?
Was this ſorrow ſupernatural?
Was it ſincere?
Was it of all thy ſins?
Was it with all thy heart?
Was it of all thy life?
Haſt thou been ſeen to change thy manners?
Is that ſorrow true and real,
Which dies as ſoon as it is conceiv'd?
Thou feeleſt not thy ſelf guilty of any ſin;
But that does not juſtifie thee.
One ought not to be diſquieted for what is paſt.
Neither ought one to preſume of what is to come.

*

What art thou at preſent?
Art thou in the grace of God?
Haſt thou nothing upon thy Conſcience?
The Heart of man is very hidden.
The Devil's wit is very crafty.

Vices imitate Virtues.
Paſſions diſturb our knowledge.
One is eaſily perſwaded, that what one loves is innocent.
No man is an enemy to himſelf.
We defend all that we love.
Many times we make a Mortal ſin paſs for a Venial one.
We reckon but as a ſlight Detraction,
Calumnies of the higheſt importance.
Whatſoever good thou do'ſt, ſecures thee not that thou art good.
In whatſoever ſtate thou art,
Thou know'ſt not whether thou art in a good one:
For to do a good action, thou muſt have a good intention.
Who knows when it is good?
Many go down into *Egypt*,
That think they go up to *Jeruſalem*.
Many are in Illuſion, who believe they are in Contemplation.
How deceitful is the heart of man?
Onely God alone can underſtand it.
Thou muſt not therefore flatter thy ſelf.
Thou muſt not over-perſwade thy ſelf.

*

What wilt thou be for the time to come?
Art thou ſure that thou ſhalt perſever?
Wilt thou anſwer for thy own Will?
How often has ſhe deceiv'd thee?
Wilt thou anſwer for God's Will?
He efficaciouſly would have thee be ſaved;

But thou muſt cooperate thereunto.
Does he owe thee all ſorts of graces?
Is he bound to priviledge a preſumptuous man?
Little ſins lead us unto great ones.
Our Salvation often depends upon a ſmall matter.
Whilſt we are here on Earth, we may aſcend to Heaven.
Till we are in Heaven, we may fall down into Hell.
I find no aſſurance, but in Humility and in Obedience.
The fall of great ones, ſhall make me little.
The ruin of the Proud, ſhall make me humble.

*

O my God, my hope!
Give me not over to the Spirit of Pride.
Take all things from me: I care not,
Provided you leave me humility.
Draw back your Talents: I ask them not,
Provided that I have Charity.
If I look on my ſelf, I find all things to be feared.
If I conſider you, I find all things to be hoped.
Alas! I deceive my ſelf, but you cannot deceive me.
I oftentimes wiſh harm to my ſelf,
But you always wiſh me well.
My Salvation is more in aſſurance
In your hands than in my own.
I will always diffide in my ſelf,
But will always confide in you.
He that lives without diffidence
Deceives himſelf, if he be in aſſurance.

Man knows not whether he be worthy of love or hatred. *Eccleſ.* 4.

The heart of man is wicked and unſearchable, who ſhall know it. *Jer.* 17.

I am not conſcious to my ſelf of any thing, but I am not thereby juſtified. 1 *Cor.* 14.

Thou ſtandeſt by faith: be not high-minded, but fear. *Rom.* 4.

Be ye therefore humble under the mighty hand of God. 1 *Pet.* 5.

XXXV. *MED.*

Of the good uſe of Time.

TIme is *precious: ſhort: irreparable.*

Precious: becauſe each moment of it is worth an Eternity.

Short: becauſe it laſts only our life.

Irreparable: becauſe it never returns.

*

What will it avail you to have liv'd in pleaſures, If you die in ſin?

What will it avail you to have paſt your time well, If it go ill with you for all Eternity?

Time is given you to think on your Salvation: You have but little of it remaining.

Death draws on.

Eternity advances.

Your life ſlips away.

Your health impairs.
Your Judgment is preparing.
Poor fool! this very night thy ſoul ſhall be fetch'd away.
And to whom wilt thou leave all that thou haſt hoarded up?
To whom will he be good, who is naught to himſelf?
After your death, you will wiſh for one moment
Of that time, which you ſquander away in Paſtimes.
After death you will repine at the loſs of that time,
Which you ſpend unprofitably.

*

Make therefore good uſe of your time.
Manage thoſe precious moments.
Redeem that which you have loſt.
Employ the preſent well.
Regulate well that which remains.
Think on your Salvation.
Save your Soul.
An Angel hath ſworn by him that lives in all Ages,
That ſoon there will be no more time.

*

O my God!
Give me yet a little more time,
And I will give you all ſatisfaction.
Alas! I deſerve indeed to be deprived of it,
Becauſe I have ſo long abuſed it.
But I will henceforth make better uſe of it.
I will think on nothing but my Salvation.

I will repair the time I have loſt,
And employ well the time remaining.

They were taken away before their time. *Job* 22.
Do not much wickedneſs, and be not a fool, that thou maiſt not die in a time not thine. *Eccleſ.* 7.
Time is ſhort. 1 *Cor.* 7.
Redeeming time. *Eph.* 5.
He ſwore by him that lives for ever and ever, That Time ſhall be no more. *Apoc.* 10.
Wherefore, whilſt we have time, let us do good. *Gal.* 6.

XXXVI. *MED.*

Of Perſecutions.

DO the good perſecute you?
Examin your ſelf.
Do the wicked torment you? Rejoyce.
We cannot pleaſe God, and Man.
We cannot be beloved by the good, and the bad.
If I will pleaſe men,
I diſpleaſe JESUS Chriſt.
If I am hated by the wicked,
I am lov'd by JESUS Chriſt.

*

Their Perſecution puſhes us on to Heaven.
It looſens us from Creatures.
It maintains us in our duty.
It hinders us from diſperſing our ſelves.
It makes us dwell at home.
It purges us of our Vices.

It

It implants virtues in us.
It gives us a diſtaſt to this life.
It makes us deſire death.
Would you have gon to God, had the World lov'd you?
Would you have ſought after God,
If the World had not rejected you?
'Tis God gives the word to his Creatures.
'Tis he that forbids them to make much of you.
He that orders them to ſend you packing.
He that commands them to drive you away.

*

He arms the World againſt you,
To force you to return to him.
He ſows thorns upon the ground,
To hinder you from reſting there.
He cannot will ſin, but he wills the effect of ſin.
He hates the Perſecutors, but loves the Perſecuted.

*

O my God! How admirable is thy wiſdom!
How amorous is thy conduct!
If you had not wounded me, I had never been cured.
Unleſs you had hedg'd me in with thorns,
I had made my eſcape from you.
I had not been yours, if the World would have had me.
I had been againſt you, if the World had not been againſt me.
O how am I indebted to its hatred?
O what obligation I have to your love?

O how mercifully ſevere have you been to me?
O how kindly have you perſecuted me?

Fill their face with ſhame, and they will ſeek thy name, O Lord. *Pſ.* 82.
Lord, in their anguiſh they ſought after thee. *Iſa.* 26.
I will hedge thy Vineyard with thorns. *Hoſ.* 26.
You ſhall be hated by all men for my ſake. *Matth.* 24.
Bleſſed are thoſe, who ſuffer perſecution for juſtice. *Matth.* 5.

XXXVII. *MED.*

That it is neceſſary to be afflicted and perſecuted.

THere is no Salvation without a Croſs,
No Merit without Patience.
No Victory without Combat.
No Virtue without Exerciſe.

*

Standing water corrupts.
Fleſh without Salt putrefies.
Iron that is not uſed ruſts.
A Horſe is ſlow without a Spur.

*

How miſerable are you, if you have no miſery?
How will you be a Martyr, if you have no Tyrant?
How will you be a Chriſtian, unleſs you be perſecuted?
How will you be ſaved, unleſs you be afflicted?

*

JESUS was hated by the wicked,
And you would be loved by them.
JESUS was perſecuted, and you would be made much off.
JESUS was contemn'd by the World,
And you would be honoured by it.
You muſt be either a Martyr, or a Tyrant:
Either a Perſecutor, or perſecuted.

*

O JESUS!
Be with me, and let all the World be againſt me.
I had rather have the hatred of the wicked,
Than their friendſhip:
Their Perſecutions, rather than their kindneſs.
I will not pleaſe thoſe that diſpleaſe you.
I am overjoy'd that I diſpleaſe thoſe,
Whom you cannot pleaſe.

*

Since I ſuffer Perſecution,
I have the tokens of Predeſtination.
Since I have Tyrants,
I ſhall be one of the number of the Martyrs.
Since I am perſecuted by the wicked,
I begin to be in the number of the good.

Through many tribulations we muſt enter into the Kingdom of God. *Act.* 14.

If you ſuffer any thing for juſtice, you are happy. 1 *Pet.* 3.

Communicating with the ſufferances of Chriſt, rejoyce, that we may rejoyce in the revelation of his glory. 1 *Pet.* 4.

All

All that will live piouſly in Chriſt JESUS, ſhall ſuffer perſecution. 2 *Tim.* 3.

XXXVIII. *MED.*

Of Human Reſpect.

TO diſpleaſe God, for fear of diſpleaſing men.
To omit any good, for fear of the wicked.
To believe in JESUS Chriſt, and bluſh at his Goſpel.
To diſſemble our faith, when we are bound to make profeſſion of it,
Is to be an Apoſtate, and an Infidel.
'Tis to be a Chriſtian in name, and an Infidel in action.

*

There are Apoſtates of heart.
There are Apoſtates of mouth.
There are Apoſtates in actions.
You are not ſo in your heart,
But you are by your mouth.
You are not ſo in words, but you are ſo by your actions;
And that's enough for your damnation.

*

'Tis not ſufficient for to be ſaved,
To have faith in your heart;
You muſt have it alſo in your mouth.
'Tis not enough to confeſs it by words,
But you muſt profeſs it by your actions.

To

To diſſemble your faith upon occaſions,
Is to renounce your Religion.

*

If you confeſs JESUS before men,
He will confeſs you before his Father.
If you renounce him before men,
He will renounce you before his Father.
If you bluſh to be his Diſciple,
He will bluſh to be your Maſter.
If you own him to be your Lord,
He will own you to be his Servant.

*

O JESUS my Lord!
I have been a long time a Chriſtian in name,
And a Pagan in action.
I have the faith of a Chriſtian, but the life of a Heathen.
I renounce my Religion for fear of a *What will people ſay?*
I apprehend more the *Jeers* of the wicked,
Than Martyrs did the *cruelty* of Tyrants.
Alas! You confeſt me before your Father,
And I renounce you before men.
You are not aſham'd of me in Heaven,
And I am aſham'd of you on Earth.
O I hate my cowardice! I deteſt my diſſimulation!
I will ſhew that I am a Chriſtian,
And profeſs my Religion.

He that is afraid of man, will ſoon fall. *Prov.* 9.
I ſay to you, my friends, be not frightned by thoſe who kill the body, and after can do no more. *Luk.* 12.

Every

Every one that ſhall confeſs me before men: the Son of man will confeſs him before the Angels of God. *Luk.* 12.

He that ſhall be aſhamed of me and my words: him will the Son of man be aſhamed of, when he comes in his Majeſty, and that of his Father, and the holy Angels. *Luk.* 9. *v.* 26.

XXXIX. *MED.*

Of Slander or Detraction.

A Word is ſoon ſaid, but not ſo ſoon amended.

It paſſes lightly, but wounds cruelly.

It pierces the heart of God, who forbids Detraction.

It pierces the heart of your neighbour, who ſuffers the Detraction.

It pierces the heart of your friend, who gives ear to the Detraction.

It pierces the heart of him, who is the Author of the Detraction.

*

It is an envenomed Viper, that poiſons all hearts.

'Tis a ſharp Sword, which divides the members of JESUS Chriſt.

'Tis a cruel Lance, which tranſpierces his heart.

'Tis a Robbery of the greateſt of goods.

'Tis a murder of the nobleſt of lives.

'Tis a wound of the Soul.

'Tis an evil without remedy.

There is no pardon to be hop'd for,

Unleſs

Unleſs reſtitution be made.
The ſin is not forgiven,
Unleſs what is ſtolen be reſtored.
Honour is not to be repaired,
When once it is taken away.
The Wound of Slander is incurable:
The Scar, thereof remains for ever.

*

O my God!
How many Robberies have I committed,
And how many Murders?
My Tongue is a Pen that writes lightly,
And which has prepar'd the Decree,
Which will be pronounc'd at my Judgment.
I ſhall be juſtified by my Tongue:
I ſhall be condemn'd by my Tongue.
Alas! who then ſhall be ſaved?
Who can ſay, I have never detracted?
I have made reparation
For the harm my Detraction has done?

*

Fly from Detractions.

Satan is *in their mouth* when they ſpeak.
In your ear, when you hearken to them.
Bear with a Detraction, but give no occaſion for it.
Repair thoſe you have ſpoken, in the beſt way you can.
That Truth which is not charitable,
Proceeds from a Charity that is not true.

I perſecuted him who did ſecretly ſlander his neighbour. *Pſal.* 100.

Detract not one another brethren: he that detracts his brother, or he that judgeth his brother, detracts the law, and judges the law. *Jam.* 4.

He that detracts any thing, he obliges himſelf for the future. *Prov.* 13.

Neither Robbers nor Slanderers, ſhall poſſeſs the Kingdom of Heaven. 1 *Cor.* 6.

Out of thy words thou ſhalt be juſtified, and out of thy words thou ſhalt be condemn'd. *Matth.* 12.

XL. *MED.*

Of Sadneſs.

WHence comes it that you are ſad?
'Tis doubtleſs becauſe your heart is ſick.
Becauſe you are a ſlave to ſom Paſſion.
Becauſe you love ſom Creature.
Becauſe you feed ſom deſire.
Becauſe your Conſcience is not clear.
Becauſe you have committed ſom ſin.
Becauſe you would have what you cannot have.
Becauſe you cannot do what you would.
Becauſe you will not do what God would have you do.
Becauſe you would do what God would not have you do.

'Tis becauſe you would * ſuffer nothing.
Becauſe you adhere too much to your own ſence.
Becauſe you fear the World too much.

Becauſe you ſeek your own eaſe too much.
Becauſe you love your ſelf too much.

*

Happy is that man, who deſires nothing but God.
How joyful is that man, who fears nothing but God?
How ſecure is that man, who has nothing to loſe?
How contented is that man, who lives a virtuous life?

*

Have an eſteem for nothing but God,
And nothing will afflict you.
Think all, that you can loſe, already loſt.
Love not that wealth, which may be taken from you.
Ty your ſelf to nothing that may periſh.
Whatſoever you loſe, ſtill preſerve your peace.
Live always well, and you will never be ſad.
Leave your ſelf to God, and you will always be contented.

Drive away ſadneſs far from you. *Eccleſ.* 30.
Rejoyce in our Lord, and exult, O ye juſt. *Pſal.* 31.
Let the juſt exult in our Lord, praiſe becomes the upright. *Pſ.* 32.
Rejoyce in our Lord always, again, I ſay, rejoyce. *Phil.* 4.
As it were ſad, but always rejoycing. 2 *Cor.* 6.

XLI. *MED.*

The ill effects of Sadneſs.

A Man that is ſad, diſhonours God.
He ſhews that he believes not his Providence.
He accuſes God of ignorance.
He tacitly complains of his injuſtice.
'Tis I, ſays he, that take this good from you:
'Tis I, that permit this perſecution:
'Tis I, who ſend you this ſickneſs:
And do you dare to murmur?
Do you dare to complain?
Can one be ſad without murmuring?
You blaſpheme not with your mouth,
But you blaſpheme in your heart.
You ſay, there is no God:
Or that he knows not how to govern the World.

*

A man that is ſad loſes himſelf.
He waſts himſelf with Melancholy.
He ſhortens the life of his Body.
He brings death to his Soul.
His heart is a Hell.
The Devil has a right to dwell in it.
He puſhes him on to Deſpair.
He engages him in all ſorts of Vices.
He propoſes to him bodily Pleaſures,
For want of Spiritual ones.

*

O ſtrange Diſeaſe! which needs ſuch a Remedy.
O JESUS! who never wert melancholy,
And yet hadſt always cauſes of ſadneſs.
Give me not over to this Paſſion.
Plunge me not into this Hell.
I will always have a contented heart,
Becauſe you diſpoſe of all things for my good.
I will honour your Providence.
Edifie my Neighbour.
Begin my Heaven even in this life,
For to confirm it after my death.
A diſcontented Servant diſhonours his Maſter.
A true Servant of God ought never to be ſad.

He will not be ſad, nor turbulent. *Iſa.* 42.
Why is thy countenance ſad? 2 *Eſdr.* 2.
As it were ſad, but always rejoycing. 2 *Cor.* 6.
A wicked heart will cauſe ſadneſs. *Eccleſ.* 36.
Be not like Hypocrites, ſad. *Math.* 6.

XLII. *MED.*

Remedies againſt Sadneſs.

WHy do you afflict your ſelf?
That which ſeems ill to you, is not ſo.
Your Miſeries are Mercies.
Your Diſgraces are Graces of God.
They take you off from the World.
They unite you to our Lord.

They

They make you enter into your ſelf.
They give you a diſguſt of this life.
They make you feel your ſin.
They are marks of your Salvation.
They are Pledges of your Predeſtination.
Did not God love his Son?
Was there ever man more afflicted than he?

*

Your evil is not to be complain'd of.
If it be light, it is eaſily boren.
If it be violent, it cannot laſt long.
A great ill cannot be long.
Unleſs it be droven away otherways,
It muſt ſink under it ſelf.
Either it bereaves you of your life,
Or of your feeling of it.
No where, but in Hell, evil is immortal.
Time, without your thinking of it, will do your buſineſs.
Your pain cannot laſt any longer than your life.
And what is life in regard of Eternity?

*

Do you think to live in this World without affliction?
How will you be a member of Jeſus Chriſt?
How can you reign with him,
Unleſs you be afflicted as he was?
Shew me a man without his Croſs,
And I will diſcharge you from yours.
Is it juſt, that you ſhould have for nothing,
That which has coſt all the Saints ſo dear?
What rank will you take in Heaven?
In what place ſhall you be put?

All the Saints are loaden with wounds,
Shall you be the only one, that has none?

*

Think on Heaven, and your ſadneſs will away.
The hopes of a great good produces a great joy.
All evil is little, which delivers us from an Eternity of pains.
The body feels but little pain, when the mind dwells in Heaven.
Do not you know that Heaven, is the inheritance of the afflicted?
That it is the Kingdom of the Crucified?
That it is the portion of ſuffering Souls?

*

If you have a mind never to be ſad,
Drive ſin out of your Soul.
'Tis that which ſaddens Hell it ſelf.
If they were without ſin,
They would be without ſadneſs.
What joy can that perſon have,
Who has driven God out of his heart?
What reſt can he take, who has poiſon lying on his heart?
If you faſten your ſelf to nothing,
You will afflict your ſelf for nothing.
We ſuffer in proportion to our love.
Our Deſires are our Tormentors.
We quit not without grief, what we poſſeſs with love.

*

Have you a mind never to be ſad?
Place your hopes upon God,

Lay

Lay open your pains to him,
Beg comfort of him.
Perſever in Prayer.
Submit your ſelf to his orders.
Leave your ſelf to his Providence.
Conform your ſelf to his good pleaſure.
And you will ſoon find what you ſeek.

*

Are you deſirous not to be ſad?
Conduct your ſelf by reaſon:
Correct your imagination.
Men are not miſerable,
But becauſe they imagin themſelves ſo.
A grief is light, when opinion adds nothing to it.
'Tis Opinion that creates all our evils.
One would not be unhappy,
Unleſs he fancied himſelf to be ſo.
Regulate your ſelf by Faith,
And not by your Senſes.
Conſult your reaſon, not opinion.

*

You are afraid of an evil that threatens you.
This is to afflict your ſelf without a cauſe.
To afflict your ſelf before you have cauſe.
You bewail an evil paſt.
Your tears will not deliver you from it.
Why do not you make a virtue of neceſſity?
Why do not you make profit of your loſſes?
What good does it do you to recal an evil that is no more.
Why will you make your ſelf miſerable,
Becauſe you have been ſo.

'Tis a ſhame for a wiſe man,
Not to ceaſe to be ſad,
But when he is weary of weeping.
It is better to quit that grief,
Than to ſtay till it quit us.
What is paſt concerns us no more.
The future concerns us not as yet.
What is preſent is but a moment.
Why will you prolong your torment?
We muſt fit our ſelves to our evils,
When we cannot rid our ſelves of them.
Sadneſs increaſes our loſſes, but repairs them not.
There is nothing but ſin that it deſtroys.
For ſin only, we ought therefore to be ſad.

*

O how happy ſhould we be,
Could we correct our thoughts?
O how joyful ſhould we be,
If we deſired nothing here on earth?
O how great a torment is a great deſire!
A virtuous man is always contented.
He has always what he would have,
Becauſe he always would have, what he was.
Change does not change him.
Becauſe he reſts upon what is immoveable.

Anna, why doſt thou weep? 1 *Kings* 1.
Why art thou ſad, O my Soul, and why doſt thou trouble me? *Pſ.* 41.
He ſaid to her, Weep not. *Luk.* 7.
My brethren, rejoice in our Lord. *Phil.* 3.
Let the hearts of thoſe who ſeek God rejoyce. *Pſ.* 140.
Is any among you ſad? let him pray. *Jam.* 5.

XLIII. *MED.*

Of Pride.

AN humbled God is a great mercy.
A proud man is a great miſery.
Pride is the head ſpring of all evils,
As Humility is the Mother of all Virtues.
We are angry, becauſe we are proud.
We are ſad: impatient:
We would be rich:
We are envious: unchaſt:
Becauſe we are proud.
God humbles the ſpirit by the body.
He gives up the proud to ſhameful Paſſions.
He covers with beaſts-skins thoſe who aſpir'd to be Gods.
Pride is the ſin of the Devil.
'Tis the firſt that ever was committed.
Heaven was the place of its birth.
Hell will be the place of its puniſhment.
Other ſins fly away from God.
This makes war againſt God:
And God on his ſide, makes war againſt it.
He looks on it as his foe.
He gives his grace to the humble,
But he reſiſts the proud.
He humbles them Corporally: Spiritually:
Temporally: Eternally.
O how great an evil is it to have God for ones Enemy?

*

My God! I beg one favour of you;
For your glory and my ſalvation:
That I may know you,
And that I may know my ſelf.
That I may know your greatneſs,
And my own littleneſs.
Your benefits, and my ingratitudes:
Your goodneſs, and my malice.
What I have from you, that I may praiſe you:
What from my ſelf, for to humble my ſelf.

*

O pretious Nothing, wherein I find all things!
O luminous Nothing, wherein I ſee all things.
O delicious Nothing, wherein I taſt all things.
I am in reſt, when I am in Nothing,
Becauſe I am then in my place.
I have no reſt, when I am out of Nothing,
Becauſe I am no more in my center.

*

O God my All!
When ſhall I be void of all that I am,
That I may be fill'd with all that thou art.

Every arrogant man is an abomination to our Lord. *Prov.* 16.

Our Lord ſwore in his ſoul: I hate the pride of Jacob. *Amos* 6.

He that humbles himſelf ſhall be exalted, and he that exalts himſelf ſhall be humbled. *Luk.* 14.

Amen, I ſay to you, unleſs you be converted and become like little ones, ye ſhall not enter into the Kingdom of Heaven. *Matth.* 18.

God reſiſts the proud, and gives grace to the humble. *Jam.* 4.

XLIV. *MED.*

Of the pardoning of Injuries.

GOd commands you to do it.
And will you not do it?
You would do it for your King,
If he ſhould order you to do it.
Who has right to command, if God has not?
Will you not do what pleaſes him?
The Servant's ſatisfaction muſt yield to his Maſters authority.

*

What God forbids you,
He forbids the whole World.
What God commands you,
He commands the whole World.
As he forbids you to hate your enemy,
So he forbids your enemy to hate you.
As he commands you to love all men,
So he commands all men to love you.
Is there any thing more juſt than this Command?

*

God orders you to do it as a King.
He intreats you as a Father.
He teaches it to you as a Maſter,
By his mildneſs, and by his patience:
By his word, and by his example.
What, does he not ſuffer from you?

In

In one hand he holds revenge,
And in the other patience.
The one is neceſſary for him,
But the other is very dear to him.
He lays aſide his revenge,
For to conſerve patience.
He pardons with joy:
He puniſhes with ſorrow.
He pardons by inclination:
He puniſhes out of neceſſity.
If we are Subjects, let us obey our King.
If we are Children, let us do the will of our Father.
If we are Diſciples, let us follow the example of our Maſter.

*

Why do you hate your Brother?
Is he not a man like you?
Is he not a Chriſtian as you are?
If you hate him becauſe he is a ſinner,
You ought to hate all men.
Were you juſt when JESUS loved you?
What would have becom of you,
If he had not lov'd ſinners?
The wrong that is don you, is a ſmall matter,
If you conſider the wrong you do to God.

*

You are ſlighted. Have you not deſerv'd it?
Can one that is damn'd be ſlighted enough?
Your goods are taken from you.
Was it not God that gave them to you?
Has he not a right to recal them,
When he pleaſes, and by whom he pleaſes?

Do

Do not call him an enemy,
Who makes you get Heaven.
If he have offended you,
He ſhall be ſoundly puniſh't for it.
His damnation is unavoidable,
Unleſs he make you ſatisfaction.
Can you puſh on your hatred beyond Eternity?
Leave the revenge to God,
'Tis a right that belongs to him.
Keep patience for your ſelf,
'Tis the pain that's due to your iniquities.

*

God is for you a Rule of Mercy,
You are for him a Rule of Juſtice.
Unleſs you uſe mercy as he does,
He will draw vengeance as you do.
If you love: he will love you.
If you hate: he will hate you.
If you excuſe: he will excuſe you.
If you condemn: he will condemn you.
If you pardon: he will pardon you.
If you puniſh: he will puniſh you.

*

O JESUS!

When I ſee you dying on the Croſs,
I have no more gall in my heart.
When I hear you praying for your enemies,
I have nothing but tenderneſs for mine.
My Father,
Forgive thoſe that have offended me,
They knew not what they did;
And they did but what I deſerv'd.

Forgive, and you ſhall be forgiven. *Luk.* 6.

Love your enemies, do well to thoſe that hate you. *ibid.*

If you forgive men their ſins, your heavenly Father will forgive your ſins: but if you do not forgive men, neither will your heavenly Father forgive you yours. *Matth.* 6.

XLV. *M E D.*

Of the Judgment of Men.

WIll you always be a ſlave to men?
Will you never contemn human reſpect?
Why do not you declare your ſelf for God?
Why do not you renounce theſe Vanities?
Why do you not frequent the Sacraments?
Why do you not quit theſe Companies?

*

The World will laugh at you.

You have more reaſon to laugh at the World.
It is God's great enemy.
'Tis the Tyrant of Faith.
The Perſecutor of Innocency.
You have renounc'd its friendſhip,
When you were baptiz'd.
If you will not renounce the World,
You muſt renounce JESUS.

* What

*

What a baſeneſs is it to make ones ſelf a ſlave to men?
What a diſloyalty to quit JESUS Chriſt's Party?
What a Treaſon to joyn with his enemies?
What an Impiety to bluſh at the Goſpel?

*

Men will laugh at you.

'Tis a teſtimony of your merit.
I ſhould think you diſhonoured,
If you had the approbation of thoſe,
Who approve of nothing, but what ought to be blamed.
The judgment of the wicked, is not the Rule of the good.
Muſt you ceaſe to be wiſe, for fear of diſpleaſing fools?
What right have the wicked to preſcribe the Law to you?
Who has made you their Subject?
Are you afraid to be defamed by the infamous?
Do you apprehend to be diſhonoured by people of no honour?

*

The wicked condemn you.

The Sentence is null, and without authority,
When he that condemns, deſerves himſelf to be condemn'd.
Is it any marvel, that a man ſhould ſpeak ill
Who knows not how to do well?
If the wicked have a tongue to accuſe you,
You have two hands to anſwer them.

The

The contempt of the wicked is the commendation of virtue.
One cannot be a Chriſtian,
Unleſs one contemn, and be contemned.

*

O JESUS my Lord!
How few Servants have you on Earth?
I ſee many Tyrants:
But I find no more Martyrs.
One only, *What will men ſay*, makes more Apoſtates,
Than all the *Nero*'s ever made.
Alas! how will they endure the ſtrokes of Scourges,
Who cannot endure the ſtroke of a Tongue?
How will he be a Martyr for his Faith,
Who dares not be one for Charity?
For my part I will never be aſham'd of your Goſpel.
I will make open profeſſion of your Religion.
I care not to pleaſe thoſe that diſpleaſe you.
I abhorr pleaſing of thoſe, whom you pleaſe not,
And whom you cannot pleaſe.

Be not aſhamed of the teſtimony of our Lord. 1 *Tim.* 3.
If I ſhould pleaſe men, I ſhould not be Chriſt's Servant. *Gal.* 2.
For all theſe things be not counfounded. and do not accept of a perſon to do amiſs. *Eccleſ.* 42.
For my part I make little reckoning. that I am judged by you, or by human light. 1 *Cor.* 4.

XLVI. *MED.*

Of Avarice.

IF you desire the goods of the Earth,
You will lose the goods of Heaven.

*

The Avaricious man loses his faith.
He has Sentiments contrary to the Gospel.
He esteems those happy, whom JESUS calls miserable.
And esteems those miserable, whom JESUS calls blessed.
Faith combats his passion, and his passion combats faith.
He cannot preserve both the one and the other.
If therefore he will preserve his faith,
He must renounce his passion.

*

The Avaricious man loses his Hope;
For who can hope for what he believes not.
The covetous man contemns the eternal goods.
He esteems only temporal ones.
He does nothing for to gain Heaven.
He labours only for the Earth.
He never prays to God.
He expects no good from him.
He gives no Alms.
He has an unsatiable desire.
He is an Idolater of money.
He sacrifices his thoughts to it,

He makes it his laſt end.
He elevates it above God.
He adores it as the beginning of his happineſs.
He places all his hopes on it.

*

The Avaricious man loſes Charity.
His heart is where his treaſure is.
No man can ſerve two Maſters:
Nor love God and Money.
Avarice takes up the whole heart.
It will endure no diviſion thereof.
One muſt commit great injuſtices,
For to make great gains.
He that has a mind to grow rich,
Takes all that he can take.
Nature contents her ſelf with little,
But Paſſion has no bounds.
He ſteals without meaſure,
Who deſires without moderation.
Lawful gains are ſlow.
They follow the courſe of nature.
Great profits, are great Robberies.
Great fortunes ordinarily, are great injuſtices.

*

How can a covetous man be ſaved?
He does not acknowledge his ſin.
He does no pennance for it.
He never will make any reſtitution.
That which is eaſily taken,
Is with great difficulty reſtored.
Stolen waters are ſweeter,
Than thoſe whoſe uſe is permitted.

All paſſions contribute to theft.
They all fight in defence of it.

*

O my God! let me not be tormented for earthly goods.
You know where my treaſure is.
Alas! ſhall we damn our ſelves for goods that we muſt leave?
We brought nothing into this World,
'Tis certain we ſhall carry nothing out.
Happy is he who contents himſelf with God,
And who places all his confidence in him.
Gold and Silver are the Gods of the Gentiles,
But the God of Heaven is mine.

Do not labour to becom rich: but put a bound to thy induſtry. *Prov.* 23.

Truſt not in iniquity, and covet not rapins: if riches abound, lay not your heart to them. *Pſal.* 61.

He that haſtens to grow rich will not be innocent. *Prov.* 17.

Thoſe that deſire to becom rich, fall into the temptation, and into the ſnare of the Devil. 1 *Tim.* 6.

There is nothing more wicked than a covetous man: for his very ſoul is to be ſold. *Eccleſ.* 10.

How hard ſhall thoſe that have monies enter into the Kingdom of God? for it is an eaſier thing for a Camel to paſs through the eye of a Needle, than for a rich man to enter into the Kingdom of heaven. *Luk.* 18.

XLVII. *M E D.*

Of Relapſe.

THe more a ſin is forgiven,
The leſs pardonable it is.
The more it increaſes in quantity,
The more it increaſes in malice.

*

Relapſes are dangerous.
Old wounds are incurable.
Acts paſs into cuſtom.
Cuſtom becoms a neceſſity.
Sins become greater.
Habits ſtronger.
Grace weaker.
Cooperation ſlacker.
The Spirit more blinded.
The Will weaker.
Paſſions more rebellious.
Remedies ſlower.
The Devils more powerful.
Their poſſeſſion more powerful.
What ingratitude after ſo many benefits?
What contempt after ſo much knowledge?
What perfidiouſneſs after ſo many promiſes?
What malice after ſo many promiſes?

*

Is it thus that we mock God?
That we fail in our word to him?
That we ſport at his patience?

Abuſe

Abuſe his goodneſs?
Contemn his juſtice?
Preſume of his mercy?
Combat his gentleneſs?
VVaſt his graces prodigally?
Stifle his Spirit?
Drive him out of our hearts?
Prefer *Lucifer* before him?

*

After abundance, comes poverty.
After graces, com puniſhments.
After patience, fury.
After contempt, revenge.

*

O my God!
I dare no more appear before you.
After ſo many Contempts and Ingratitudes,
After ſo many Treacheries and Diſloyalties,
My ſins have almoſt chang'd their nature.
They were only Frailties;
But now they are hardneſſes of heart.
They were pardonable faults,
They are now inexcuſable Crimes.
Their number is infinit.
Their load unſupportable.
Their malice irremiſſible.
Their cure almoſt deſperate.

*

But if my ſins are great,
Your mercy is yet greater.
My ſins are finit: Your mercy infinit.
I may go to Heaven, until ſuch time as I am in Hell.

I may be converted as long as I am alive.
O! I will ſave my ſelf in good earneſt.
I am weary of being wicked.
My God, take my life away,
Unleſs I change my life.
Take me quickly out of this World,
Unleſs I do draw off from the World.

It is impoſſible for them that were once illuminated, and have taſted alſo the heavenly gift, and were made partakers of the Holy Ghoſt: and have moreover taſted the good word of God, and the powers of the World to com, and are fallen, to be renewed again to Pennance. *Hebr.* 6.

If what I have deſtroyed, I build up again, I make my ſelf a Prevaricator. *Gal.* 2.

Behold you are now cured, ſin no more, leaſt ſomething worſe befal you. *John* 5.

The latter things are becom worſe than the firſt. *Luk.* 11.

XLVIII. *MED.*

Of Cuſtomary Sins.

'TIs a great evil, to accuſtom one's ſelf to evil.
A habit of ſin, is a chain of iniquity,
Which captivates the Soul,
And inſlaves her to ſin.
It leſſens our knowledge.
It hardens the heart.
It lulls the Conſcience aſleep,
It blots out ſhame.

The

The oftner one commits a ſin.
The leſs one bluſhes to commit it.
At firſt one commits it with a horrour.
One reiterates it with fear.
One continues it with pleaſure.
One perſevers therein with contempt.
Theſe are the gradual ſteps of iniquity.
Hither it is that a habit of ſin leads us.

*

That body is very ſick, that feels not its ſickneſs.
An inveterate ſinner is almoſt deſperate.
He knows not his own miſery.
He cannot hate it.
He finds pleaſure in it.
He will not get out of it.
His reſolves are without effect.
His efforts without perſeverance.
His Vices, in fine, paſs into nature,
And his habit into neceſſity.
When the weight of Cuſtom lies heavy upon the inclination:
When the Current of Paſſion finds nothing to reſiſt it:
'Tis a Torrent that draws all after it:
A Tyrant that deſtroys all:
'Tis a Law of Iniquity, that domineers over the Will:
'Tis a ſecond Cuncupiſcence,
More tyrannical, than that we are born with:
'Tis a ſecond nature, more corrupt than the firſt.
In vain does grace attack a heart that ſins by Cuſtom.

It is inſenſible to her touches.
It is impenetrable to her ſtrokes.
One may ſooner blanch a Moor,
Than cure an inveterate evil.
One may ſooner root up a Tree,
Than pluck up an old Sin.

*

In what ſtate are you?

Do you ſin through ignorance?
Through Paſſion?
Through Frailty?
Through Cuſtom?
Without Remorſe?
Without Sorrow?
With Pleaſure?
With Contempt?
Do you bluſh no more at your ſin?
Do you commit it with aſſurance?
Do you glory in committing it?
Are you not afraid when you have committed it?

*

O then you are a ſlave to vice.
Your ſins are paſs'd into your nature.
You are now hardned.
You are now grown inſenſible.
Alas! if you were ſenſible of your evil,
There would be ſom hopes of life.
Beg your cure of God.
Do your beſt to break your chains aſunder.
Reſiſt ſmall Temptations,
And you will obtain the victory over great ones.
Do the things that are eaſie,

And

And God will do thoſe that are difficult.
Help your Neighbour,
And God will help you.
Shew mercy to him,
And God will ſhew it to you.
VVithout a miracle you will not be cured.
VVithout Charity you will obtain nothing.

Let not ſin reign in your mortal body, that you obey the concupiſcence thereof. *Rom.* 6.

If an Ethiop can change his skin, you may alſo do well having learnt to do ill. *Jer.* 13.

My ſcars are grown rotten, and are corrupted. *Pſ.* 37.

My iniquities have over-topped my head. *ibid.*

A young man according to the way of his youth: ſo will he be in his old age. *Prov.* 21.

XLIX. *MED.*

A Preparation to Death.

ARe you prepar'd to die?
Have you given order to your affairs?
Have you any affair greater than that of your Salvation?
Do you think to eſcape death?
That which muſt happen one day,
May it not happen this day.
You think of nothing but of living,
And you ought to think of nothing but dying.
You labour only for the time preſent,
And you ought to labour only for Eternity.

Small

Small care, for ſmall affairs.
Great care, for great affairs.
'Tis too late to think of dying,
VVhen it is time to die.
A wiſe man never undertakes a buſineſs of importance,
VVithout having firſt thought well on it.
Every one learns his own Trade.
To be ſaved is all mens Trade.
There needs no ſtudy to learn to die.
There needs much to learn to die well.
One can never do that well,
VVhich one does but once.
To know how to die well,
One ought to die often.

*

Death is but one only.
The fault committed therein,
Is an irreparable fault.
That Actour acts his part but ill,
VVho never exercis'd himſelf.
A Lawyer pleads a Cauſe but badly,
VVho never prepar'd himſelf for it.
'Tis a hard matter to die well,
VVhen one is acquainted only with the trade of life.
Is our life too long to diſpoſe our ſelves for death?
Have we too much time to prepare our ſelves for Eternity?

*

VVatch, or you will be ſurpriz'd.
Prepare your ſelf for Death,

Or

Or elſe you will die unprepared.
He that watches not, is ſurpriz'd.
He that is ſurpriz'd, is damn'd.
Learn that Trade, which you muſt of neceſſity make uſe of.
How important is it to do well,
That which you will do but once?
VVhere it is dangerous to fail:
VVhoſe fault is without redreſs:
And whoſe puniſhment will have no end.
Do not truſt to time:
'Tis but a bad ſecurity:
It has cozened many a man.
If you truſt it, it will infallibly deceive you.

* O my God!

I thank you for having given me time,
To prepare my ſelf for death.
VVhere had I been, had you ſurpriz'd me?
I will henceforth ſtand upon my guard.
That I may one day dy well,
I will dy every day.
I will dy many times,
That I may dy once well.

Remember that death doth not tarry. *Eccleſ.* 14.

Watch, becauſe you know neither the day nor the hour. *Matth.* 25.

VVatch at all times. *Luk.* 21.

If thou do not watch I will come to thee like a Thief. *Apoc.* 3.

Therefore be ye prepared: becauſe in what hour you think not the Son of Man will come. *Matth.* 24.

L. M E D.

How to reſolve for Death.

WHat do you fear, O Chriſtian Soul?
VVhence is it that you apprehend Death?
Cannot you endure, that which a little Infant does endure?
Cannot you do that which an *Emmot* does?

*

All Creatures know how to dy,
And are you ignorant of this Science?
VVhat will you do with life,
If you will never part with it?
VVas it not God that gave it you?
Has not he a right to diſpoſe of it?
He has giv'n you the uſe of it,
But has reſerv'd the property thereof to himſelf.
'Tis a truſt that you muſt reſtore to him,
Sooner or later, in a good condition.

*

To what purpoſe do you ſtand trifling?
You muſt paſs that way.
'Tis a folly to apprehend too much,
VVhat one cannot avoid.
VVe fear things that are doubtful:
But we expect things that are certain.
You ſhould not have been born,
If you had no mind to dy.

* Are

*

Are you in a better condition than Kings?
Shall you be more privileg'd than JESUS Chriſt?
For my part, were I immortal,
I would beg it as a favour,
To be able to die as he did.

*

Are not you a Criminal?
Are not you condemn'd to death?
The Sentence thereof, was pronounced
Againſt *Adam*, from the time that he ſinn'd.
O how favourable is this Sentence!
O how much good does it procure us!
Death is no more a puniſhment.
'Tis an ineſtimable benefit.
We ſhould ask it as a favour,
If God had not condemn'd us to it.

*

The Judgments of God are terrible,
But his Mercies are infinit.
It is good to fear,
But it is better to hope.
He that hopes in God,
Shall not be deceived.
He that leaves himſelf to God,
Shall not be forſaken.

*

Will your Condition be made better,
By living yet longer?
You will increaſe your debts,
Inſtead of diminiſhing them.
You ſay, that you will do Pennance,

And

And you are yet to begin.
'Tis a Pennance of great merit,
To accept of death as a puniſhment.
Man can do no action for God,
Comparable to the Sacrifice of his life.

*

O my God!
How happy do I eſteem my ſelf,
That 'tis in my power to die for you.
I cannot be a Martyr for the Faith,
But I will be a Martyr of Charity.
To dy is no great matter:
But to dy well, is a great matter.
I give to you, O my God, out of love,
VVhat death will take from me by force.
I give to you out of charity,
VVhat I cannot refuſe out of neceſſity.

Better is death than a bitter life: and eternal reſt than continual ſickneſs. *Eccleſ.* 30.

O Death, good is thy judgment to an indigent man, and whoſe ſtrength decays in his old age. *Eccleſ.* 41.

Fear not the judgment of Death, remember what things were before thee: and what things will come after thee: this is God's judgment on all fleſh. *Eccleſ.* 41.

VVe know if this earthly houſe of ours of this habitation be diſſolved, that we have a building from God, not made with hands, but eternal in heaven. 2 *Cor.* 5.

Unhappy man that I am, who will deliver me from the body of this death. *Rom.* 6.

LI. *MED.*

The Affections of a juſt Soul at the approaches of Death, which we ſhould cauſe to be read to us in our laſt ſickneſs.

I Am told, that I muſt dy.
O the ſweet and pleaſant news!
I am quitting Earth to go to Heaven.
Going out of my Priſon for to re-enter into liberty.
Quitting a Baniſhment for to return to my dear Country.
Paſſing from Time to Eternity.
From the figure to the truth.
From Change to Immutability.
From Death to Immortality.
From Miſery to Felicity.

*

I am going to poſſeſs God.
To enjoy God.
To be transform'd into God.
To fill my Underſtanding with a plenitude of light.
My VVill with a plenitude of peace.
My Memory with a plenitude of goods.
My Senſes with a fulneſs of pleaſures.
I ſhall there above find all that I deſire,
And nothing of what I fear.
I ſhall have no more evil.

I ſhall want nothing that is good.
God will be to me All in all,
And be ſo for all Eternity.

*

I am told that I am dying,
O the ſweet news!
I ſhall be no more oppreſt with miſeries.
Suffer no more incommodities.
Be no more afflicted with ſickneſs.
No more ſubject to commit ſin;
Nor in danger of damning my ſelf;
Nor any more have any thing to trouble me.
I ſhall ſee, and I ſhall love;
I ſhall praiſe, and I ſhall bleſs.
This I ſhall do for ever,
VVithout ever being weary of doing it.

*

O what a happineſs! I am going to dy.
I am going to the place of my repoſe.
To the Land of the living:
To the Kingdom of peace:
To the Palace of glory:
To the Nuptials of the Lamb:
To ſit at God's Table:
To eat the bread of Angels:
To ſee what eye hath not ſeen.
To hear what ear hath not heard.
To poſſeſs what the heart of man hath never conceived.

*

O the happy News!
They tell me I am dying.
Come my Soul! Let us quit this miſerable life.

Let

Let us go out of this wretched body.
What art thou afraid of?
Jeſus is dead for thee.
He has ſatisfied for thy ſins.
He has pay'd all thy debts.
He is becom thy ſecurity.
He has anſwer'd for thee.
He has promis'd thee his Heaven.
He has declar'd thee his Heir.
He has made thee a ſurrender of all his Merits.
He has given thee his Body, as a Pledge.
He has beſtow'd infinit benefits on thee.
He has preſerv'd thee from infinit dangers.
If he would have deſtroy'd thee,
Would he have died for thee?
Would he have conſerv'd thy life ſo long?
Have expected thee with ſo much patience?
Given thee time to do pennance?
Have illuminated thee with ſo many lights?
Called thee with ſo much love?
Drawn thee with ſo much force?
Favoured thee with ſo many graces?
Given thee ſo many good deſires?
Viſited thee in thy ſickneſs?
Made thee receive his Sacraments?
Markt thee with the Seal of the Predeſtinate?
If thou ſigheſt, thou ſhalt be ſaved.
If thou art converted in thy heart,
Thy ſins ſhall be forgiven thee.
One ſigh is ſufficient to gain Heaven.
The Pennance that is true, is never don too late.
He is always converted time enough,

Who is converted from the bottom of his heart.

Behold JESUS calls you.
Behold JESUS ſtretches out his arms to you.
Hark, how he prays for you on his Croſs.
Hark, how he ſays, with a loud voice,
Father forgive him, for he knew not what he did.
He bows down his head to kiſs you.
He ſpreads his arms for to embrace you.
His heart is open for to let you into it.
He has given his life for to ſave you.

*

O happy news! They ſay I am to dy.
Come! I am content.
I willingly reſign up my life.
I render it to him, that gave it me.
I remit my ſpirit into his hands.
I recommend unto him my body and my ſoul.
I am ſorry that I have offended him.
I accept of death, for to ſatisfie him.
I believe all that he has reveal'd.
I hope for all that he has promis'd.
I give him all that I poſſeſs.
I will dy for his glory.
I will dy for his ſake.
I will dy in gratitude.
I will dy for juſtice ſake.
I will dy becauſe he died.
I will dy for him as he died for me.
I will dy that I may ſee him.
I will dy that I may love him.
I will dy that I may bleſs him.
And for to ſing his Praiſes for all Eternity.

*

O Father of mercy!
Behold a Prodigal Child,
Who has waſted all your goods:
Who has ſpent his life in Debaucheries:
That returns now to your houſe,
And who moſt humbly begs your pardon.
Alas! I have liv'd without reaſon,
Since I have had the uſe of reaſon.
I have don nothing but evil,
Since I knew what was good.
My Father!
I have ſinn'd againſt Heaven, and againſt thee.
I deſerve not to bear the name of thy Child.
I am not worthy to enter into thy houſe.
But have you ceaſed to be a Father,
Becauſe I have ceaſed to be your Child?
Have you loſt your goodneſs,
Becauſe I have loſt my innocence?
Are you no more a Father of mercy,
Becauſe I am becom a Child of miſery?
O my Father! O the beſt of all Fathers!
Have pity on the miſerableſt of all thy Children.
I was loſt, and I am now retrieved.
I was dead, and I am riſen again.
I was gon far from you, and now,
I am here ready to appear before you.
O my Father! Come and meet your Child.
Give him a kiſs of peace.
Forgive him his offences.
Reveſt him with a Nuptial Robe.

Receive him into your houſe.
Give him a place at your Feaſt.

*

O JESUS!

The Phyſician of the poor ſick.
The Comforter of the poor afflicted.
The hope of poor Sinners.
Here am I before you without ſtrength,
Without motion, without ſpeech:
But my heart ſays inwardly,
Come, O my JESUS, come quickly,
Draw my Soul out of this Priſon,
Recal me out of this exile,
Conduct me to my dear Country.
Behold the Juſt do there expect me.
My friends hold forth their arms to me.
O how beautiful are thy Tabernacles!
O how admirable is thy Palace!
O how contented ſhall I be in Heaven!
O how happy ſhall I be in your Company!
I dy with a deſire of dying.
Com, divine Saviour, and make me languiſh no more.

*

O holy Mother of God!
Who didſt ſee thy Son dying;
Lo here thy Child is ſick!
Forſake him not in this extremity.
Com, and receive his Spirit,
And defend him from his enemies.

* O

*

O ye Angels of Heaven!
Com down upon Earth to help me.
Make a guard round about me.
Drive away from me the Infernal Lyon.
Preſerve me even unto my Death.
After having ſav'd me from ſo many Ship-wracks,
Suffer me not to periſh in the Haven.

*

Come let us go to Heaven.
Let us go to Paradiſe.
My heart is ready,
O my God, my heart is ready.
It is ready to ſtay here on earth.
It is ready to go hence.
It is ready to live.
It is ready to dy.
Thy will be don.
I recommend my body and ſoul to you.

I rejoyced in the things that were ſaid to me, we will go into our Lord's houſe. *Pſal.* 121.

Bleſſed are thoſe that dy in our Lord. *Apoc.* 14.

Bleſſed are thoſe that are call'd to the Nuptials of the Lamb. *Apoc.* 19.

In thee, O Lord, have I hoped: I ſhall not be confounded for ever. *Pſ.* 30.

VVhat is there to me in Heaven, and what beſides thee would I have on Earth? my fleſh and my heart have fainted. O the God of my heart, and my portion, God for ever! *Pſ.* 72.

I am ſtraitned on both ſides: having a deſire to be diſſolved, and be with Chriſt, much more better. *Phil.* 1.

One thing have I asked, that will I require, that I may dwell in the houſe of our Lord all the days of my life. *Pſ.* 26.

How beloved are thy Tabernacles, O God of Hoſts, my ſoul doth long and faint after the Courts of our Lord. *Pſ.* 83.

Bleſſed are they that dwell in thy houſe, O Lord, they ſhall praiſe thee for ever and ever. *Pſ.* 83.

All this Pſalm is full of ſweet thoughts to raiſe in a ſick perſon a deſire of Heaven.

If thou doſt obſerve iniquities, O Lord, who can ſuſtain? *Pſ.* 126.

With our Lord there is mercy, and with him a copious redemption. *ibid.*

LII. *M E D.*

A Paraphraſe on our Lord's Prayer, for the comfort of the ſick.

Our Father

I Believe, O my God, that you are my Father, who have given me the life of my ſoul and body for to ſerve and love you: and which you have repaired by the Death of your Son, after I had miſerably loſt it through my ſin. You are the Father of all men, and of the moſt miſerable of all men, whom you ſee here extended on this Bed. O how glad am I, that I have ſuch a Father! So good, ſo wiſe, ſo holy, ſo power-

powerful. I hope that ſince you have given me a temporal life, you will do me the favour alſo to give me an eternal one. O my Father, I render back unto you the life which you have given me! I am ſorry, that I have employed it ſo ill; and that I have uſed it to offend you therewith. My Father! I have ſinn'd againſt Heaven and againſt you: I am not worthy to bear the quality of your Child: but receive me, I beſeech you, into the number of your Servants.

My Father, if it be poſſible, let this Chalice of Death and Sufferance paſs from my mouth: and let me not drink it as yet. Yet let your Will be don, and not mine.

My Father, glorifie your Son, that your Son may glorifie you: and ſince I have not honored you upon Earth, make me praiſe you Eternally in Heaven.

Which art in Heaven,

Alas! you are in Heaven, and I am yet here upon Earth: You are in a place of peace, and I am in a place of warfare: You are in Heaven for to reward me, and I am on Earth for to honour you. I hope, O my God, that I ſhall ſoon be with you in Heaven: I hope ſo, on the merits of the precious blood, which your Son hath ſhed for me. O when will that day com? How tedious is it to live baniſhed from your preſence? How the Earth diſpleaſes me, when I lift up my eyes to Heaven? O Heaven! O

Heaven! What ought not we to do, to gain thee? What ought not we to ſuffer, for to obtain thee? All that I endure is nothing in compariſon of what I hope for.

Hallowed be thy Name.

O admirable name of God! I came into this World for to ſanctifie thee, and I have don nothing but profane thee. I came upon Earth for to give glory to thee, and I have don nothing but diſhonoured thee. I have glorified my own name, inſtead of glorifying of thine, I have made known my own name, inſtead of making known thine. I beg thy pardon for it, O God of Glory and Majeſty: and ſince I have not honored thee, during my life, I will honour thee in my Death. I dy for thy glory, and for to acknowledge the Immortality of thy Being, by the deſtruction of mine. I wiſh I were able to render you as much glory by my death, as your beloved Son rendred you by his. O why can I not make you to be beloved by all hearts? make you be praiſed by all mouths? O holy name of JESUS! Thou art all my hopes. Whoſoever ſhall call upon thee, ſhall be ſaved. I invocate thee with love, and with reſpect, ſuffer me not then to be damned.

Thy

Thy Kingdom com.

My God! When will that time come? When will you reign abſolutely in my heart? When ſhall I reign peaceably in yours? Alas! I have not made you reign upon Earth. I have all my life long proteſted, That I had no other King but *Cæſar*. I have given up my heart, which is your Kingdom, to the power of the Devil. I have made all your enemies to reign therein.

But my God! Through your grace, I acknowledge my fault, and my perfidiouſneſs, I confeſs that I deſerve death. I accept of it, with all my heart, in ſatisfaction for my ſins. I hope that you will admit me into your Kingdom, although I have driven you out of mine.

O my God! How happy are thoſe, who dwell in your houſe, for they ſhall praiſe you for ever and ever. Happy are thoſe that ſerve you here on Earth, for they ſhall reign with you in Heaven.

Comfort thy ſelf, O my Soul! Behold, the Kingdom of God is at hand. Thou haſt but one moment to ſuffer in, and thou ſhalt have an Eternity to rejoyce in. What ought not one to do for to gain a Crown? What ought not one to ſuffer for to get Heaven?

Thy

Thy Will be don on Earth, as it is in Heaven.

My God! I feel great pains. My Body is overwhelm'd with Sufferings. Death aſſaults me on all ſides. I cannot reſiſt its Batteries. It preſents me my Chalice to drink, which is very bitter. Is there no means to remove it from my mouth? Yet let thy Will be don, and not mine.

My God! My Soul is in her Agony. My Spirit is diſturb'd at the approaches of Death. She apprehends this paſſage, and has difficulty to quit her Body. She would fain ſtay a little longer here upon Earth, for to redeem the time paſt, and repair the loſſes, ſhe has been the cauſe of. Muſt ſhe drink this Chalice? Can not ſhe be diſpens'd from it? My God, let your will be don, and not mine. Let me do it at my death, ſince I have not don it in my life.

O my God! If it were in my power not to dy: I would beg Death of you as a favour, that I might ſacrifice to you, what I have deareſt in this World, thereby to imitate your Son; thereby to acknowledge his love, and for to drink in his Chalice.

O I will be conſummated upon this bed of ſorrow, and upon the Altar of my Croſs, as a a Victim of your greatneſs; as a Victim of your Juſtice; as a Victim of your Love; as

a

a Victim of your Grace; as a Victim of your Glory.

Give us this day our daily bread.

Happy is he that ſhall eat bread in the Kingdom of God. I thank you, O charitable Father, for all the corporal and ſpiritual goods, that you have beſtowed on me, during this life: and above all, for the bread of Angels, which I have ſo often eaten, and with ſo little fruit. O bread of life! I am no more afraid of death, ſince I have eaten thee in this my laſt ſickneſs. I will march on, being fortified with this bread, till I com to the Mount *Oreb*, which is the clear ſight of God.

O Eternal Truth! You have promiſed and ſworn, That he who ſhall eat your Body, and drink your Blood, ſhall live eternally. This is that, which grounds my hopes.: This is that, which diſperſes my fears. Since we have been united together in this life, I hope we ſhall not be divided aſunder in the next.

O JESUS! Give me my bread this day. Strengthen me with your graces, that I may compaſs the great journy of Eternity, and that I may perſever to the end. Without this bread I ſhall faint, and ſhall never be able to get to Heaven.

Forgive

Forgive us our Treſpaſſes, as we forgive thoſe that treſpaſs againſt us.

Lord, the number of my ſins is infinit. If you keep an account of our iniquities, alas! who will be able to ſubſiſt? I expect my Salvation from your mere grace, and not from your juſtice. I can, no more, do pennance. I am no longer in a condition to pray or to faſt. What ſhall I then do to appeaſe your juſtice, and to ſecure my Salvation.

You have promiſed to forgive him that forgives: to ſhew mercy to him that ſhows it. I do with all my heart forgive thoſe who have offended me: and I pray you to forgive them, and not to lay to their charge the ill they have don me. Alas, they knew not what they did. Forgive me, my God, as I forgive them. Forget the evil that I have don to you, as I forget, that which they have don to me.

And lead us not into Temptation.

Now it is, O my God, that I ſtand in need of your protection, and your aſſiſtance. See how all my enemies ſurround me on all ſides. The roaring Lyon is com out of Hell for to devour me: But if you are with me, what need I fear? Although I ſhould walk in the midſt of the ſhadow of death, I ſhall apprehend nothing, being in your company. Although I were

were beſieged by an Army encamped round about me, my heart would not be aſtoniſhed. Although all the Devils of Hell were ready to enter into combat againſt me, I would not tremble, ſince you are with me, and that you make me hope, that I ſhall have your aſſiſtance.

Ariſe then, O God of Hoſts, com quickly to my ſuccour. Send St. *Michael* with his Troops, to relieve me. You know my weakneſs: there is none greater in the World. Preſerve me therefore, O my God, from Temptation; at leaſt ſuffer me not to yield unto Temptation.

But deliver us from evil.

From evil of body, which I have very well deſerved: from the evil of the Soul, which I am threatned with. Deliver me from the greateſt of all evils, which is that of Eternity. This is the only ſole evil that I apprehend. I accept of all the reſt, that you ſhall think fit to ſend me. I am ready to go to Purgatory for to ſatisfie your Juſtice. But, O God of mercy, I conjure you by the pretious blood of your Son, and for the love that his holy Mother bore him, ſend me not into Hell, where no body praiſes you, nor loves you. Call me to Heaven, where I ſhall ſee you, where I ſhall love you, where I ſhall praiſe you for all Eternity. *Amen.* So be it.

One

One may also read to the Patient, the Meditations upon the last words of JESUS, *upon the Cross, which are in the Third Part.*

THE SECOND PART OF THE Meditations FOR THE *ILLUMINATIVE LIFE.*

LIII. *MED.*

Of the care of our Perfection.

BE ye perfect like your Heavenly Father.
A Child ought to reſemble his Father.
An Image its Original.
An Effect its Cauſe.
A Diſciple his Maſter.
He that advances not in Chriſt's School,
Deſerves not to be his Diſciple.

*

Not to advance, is to go backward.
Not to amend, is to grow worſe.
Not to gain, is to loſe.
One cannot ſtand ſtill on a River,
Without going down, or up.
If you ſtop, you go down.
If you reſt, you go backward.
If you once ſay, *'Tis enough*, you undo your ſelf.

*

One muſt labour much, for to be perfect.
God poſſeſſes his happineſs without motion.
The Angel gets his with a ſmall motion.
Man coms to his with much motion.
All things are wanting to him,
Who thinks that he wants nothing.

*

Grace will not be barren.
Love cannot be idle.
'Tis a fire that never ſays, *'Tis enough.*
Either it burns, or it goes out.
Either it increaſes, or diminiſhes.
The Talent is taken from him,
Who does not improve it.
The Tree is cut down, that bears nothing.

*

O my God!
How much time have I loſt?
How many Graces have I ſquandred away?
How little virtue have I?
How little improvement have I made?
All the World advances:
I only go backward.

The Trades-man learns his Trade,
And yet I learn not mine.
The Schollar becomes learned,
And I am ſtill ignorant.
Every one ſtrives to be perfect,
Onely I will ſtill be imperfect.

*

O my Divine Maſter!
Forgive me what is paſt,
And I will henceforward do better.
Alas! I have not yet begun.
Oh! What a way have I to go?
O how I fear to be ſurpriz'd with night.
Let us run for to win the prize.
Let us advance, that we may not be ſurpriz'd.

Be ye therefore perfect, as your heavenly Father is perfect. *Matth.* 5.

Do not you know, that thoſe who run a Race, all run; and but one gains the Prize: ſo run, that you may get it. 2 *Cor.* 9.

I therefore do ſo run, not as in uncertain: I ſo fight, not as beating the air: but I chaſtiſe my body, and bring it into ſervitude. 1 *Cor.* 4.

I ſaid, Now I have begun: this is a change of the right hand of the higheſt. *Pſ.* 76.

LIV. *MED.*

Of Prayer, and the Difficulties that occur therein.

WHy are we oblig'd to pray?
For to honour God's Majeſty.
To yield an homage to his grandure.
To acknowledge his Providence.
To teſtifie to him our dependency on him.
To ſtir him up to do us good.
To put our ſelves in a condition of receiving good from him.
To enlarge our hearts.
To make them capable of his graces.

*

Prayer unites us to God.
It faſtens us to his Divine Breaſts.
It ſqueezes the Milk of Grace out of them.
It inriches us with his Bounties.
It ſupplies our Neceſſities.
It fills up our Wants.
It makes us powerful, like God.
It makes us triumph over God.
That body is dead, that breaths not,
That Soul is dead, that prays not.

*

Whence coms it that I obtain nothing of God?
'Tis becauſe you ask evil things.
'Tis becauſe you ask, being in all ill ſtate.

Without

Without Attention:
Without Devotion:
Without Humility:
Without Confidence:
Without Perſeverance.

*

Prayer penetrates Heaven.
It gets all that it asks.
God can refuſe it nothing.
As his nature is nothing but goodneſs,
He deſires nothing but to pour himſelf out.
He is a Nurſe that has too much Milk.
He ſeeks about every where for an empty heart,
For to fill it with his goods.
He has engaged his word.
'Tis his Son that prays in us.
He has given us his ſpirit.
He has transferr'd his merits on us.
What may we not obtain,
By offering to God the merits of his Son?

*

Whence com my diſtractions?
They com from the Devil,
Who would give us a diſguſt of Prayer.
They com from your Imagination,
Which is light and volatile.
They com from your ſpirit,
Which buſies it ſelf with vain things.
They com from your heart,
Which is faſtned to Creatures:
Which flies where its treaſure lies:
Which converſes with what it loves:

Which is not pleas'd with God,
Becauſe it has no love for God.
They often com from the body,
Which loads and weighs down the ſpirit.
They com from the little care
You take of your perfection.
They com from your ſloth.
They com from your infidelity.
There is nothing but Mortification,
That enkindles the fire of Prayer.

*

Whence coms it that I have no comfort?
'Tis becauſe you have no affliction.
Becauſe you deſire it with too much paſſion.
Becauſe you ſeek it in Creatures.
'Tis for to beat down your pride.
To keep you in humility.
To make you know your ſelf.
To make you ſenſible of your weakneſs.
To ſtir up your deſire.
To puniſh your negligence.
To ſpur up your ſloth.
To exerciſe your patience.
To increaſe your merit.
To draw you off from your ſenſes.
To make you live in Spirit.
To ſettle you in Faith.
To ſtrengthen your Hope.
To purifie your Love.
To try your Fidelity.
To make you a Spiritual man.
To make you ſet a value on grace.
To make you deſire, conſerve, recover it.

To ſhew you the neceſſity of it,
For to moderate your Fervours.
To manage your health,
For to make you merit the good things,
Which God deſigns to beſtow on you.
To prepare your heart,
For to receive ſom great favours.
'Tis for to draw you from Meditation,
And make you paſs to Union.

*

O my God!
I beg your pardon for having left off Prayer.
Alas! I thought you were angry,
When you ſhew'd me the greateſt affection.
I will henceforth be more faithful.
I will humble my ſelf in my Poverties.
I will expect your Viſit with patience.
I will ſupport all my ſtates.
I will ſuffer all my diſguſts.
'Tis too much honour for me
To be in your preſence.
Is it not to be in Heaven to be with you?

We know not what we ought to pray for: but the ſpirit himſelf doth petition for us with unexpreſſible groans. *Rom.* 8.

Pray without intermiſſion: in all things give thanks. 1 *Theſſ.* 4.

Ask and it ſhall be given you: ſeek and you ſhall find: knock and it ſhall be opened to you. *Matth.* 7.

God is a Spirit, and thoſe who adore him, muſt adore him in ſpirit and truth. *John* 5.

You ask, and you receive not, becauſe you ask ill. *Jam.* 4.

My prayer ſhall turn back into my boſom, and the ſpeeches of my mouth ſhall be acceptable to you, and the meditation of my heart in thy ſight always. *Pſ.* 15.

LV. *ME D.*

Of Faith.

'Tis to be without Reaſon,
To be without Faith.
Tis not to be a Man,
Not to be a Chriſtian.
Fath is above Reaſon, but Reaſon tells us,
That we muſt ſubmit to faith.
That that man is not rational,
Who will not ſubmit his reaſon
To the Principle of his reaſon.
That man is without underſtanding,
Who would by his reaſon comprehend
What is above his underſtanding.

*

Faith is not evident;
But reaſon ſhews evidently,
That we have the true Faith.
The Antiquity
The Eſtabliſhment
The unavoidable continuance } of our Religion.
The Miracles
The Extent
The Sanctity

The

The Majeſty of our Religion.
The Doctors of our Religion.
The Witneſſes and Martyrs of our Religion,
Do perſwade all Underſtandings,
That there is no Religion in the World,
Or, that ours is the true one.

*

If the Church deceives me:
'Tis God that deceives me.
If the Church leads me aſtray.
'Tis God that leads me aſtray.
I would not believe the Goſpel,
If the Church did not bid me believe it.
I ſhould not receive the ſence of the Scripture,
Unleſs the Church did bid me receive it.
One believes nothing, except he believes all.
For to be a Catholick one muſt believe
Univerſally: humbly: firmly: efficaciouſly.

*

O Truth my God!
You have plac'd your Throne in the Sun.
Your Church is as bright as the Sun.
She enlightens all the World like the Sun.
She gives life to all the World like the Sun.

*

O I will live and dy a Child of your Church!
I am one of your Sheep,
I cannot live without a Shepherd.
I renounce all my own lights.
I ſubmit my ſelf to the lights of Faith.
My Religion would not be divine,
Unleſs it were above reaſon.

You would not be my God,
If you were not incomprehenſible.
My heart could not adore you,
If my underſtanding could comprehend you,
My heart muſt ſubmit to your Law,
And my Underſtanding to your faith.

Behold he that is incredulous, his ſoul will not be upright in himſelf: but the juſt man ſhall live in faith. *Hab.* 2.

Faith is the ſubſtance of things to be hoped, an argument of things that appear not. *Heb.* 11.

Reducing every underſtanding into captivity to the obſequiouſneſs of faith. 2 *Cor.* 10.

Unleſs ye believe, ye will not underſtand. *Iſa.* 7. *according to the Septuagint.*

We have a firmer Prophetical ſpeech to which you do well to attend, as it were to a light ſhining in the dark. 1 *Pet.* 3.

LVI. *MED.*

Of the Conduct of Faith.

REaſon is the light of Man.
Faith is the light of a Chriſtian.
To be a man, one muſt be rational.
To be a Chriſtian, one muſt be a believer.
God is to be honoured by my Underſtanding,
As well as by my Heart.
I honour God with my Heart,
When I obey his Law.
I honour him with my Underſtanding,
When I ſubmit unto Faith.

My

My Heart ſubmits its ſelf entirely,
When it does that which does not pleaſe it.
My Underſtanding ſubmits it ſelf perfectly,
When it believes what it underſtands not.

*

Faith conſecrates the ſpirit of man.
It makes him Religious.
It ſubmits him to the authority of God.
It ſacrifices him to his glory.
It unites him to his wiſdom.
It fills him with his truth,
It makes him upright, like God.
It makes him certain and infallible, like him.

*

Faith diſcovers to us
The Myſteries of our Religion.
It conducts us to our End.
It conſerves us in Unity.
It maintains us in Humility.
It ſuſtains our Hopes.
It encourages our Charity.
It diſpoſes us to Grace.
It makes us merit Glory.

*

Without Faith, the Spirit is profane.
It is a Libertin, and without Religion.
It wanders in its knowledge.
It loſes it ſelf in its Ratiocinations.
It riſes not off from the Earth.
It merits nothing for Heaven.
It ſubmits not it ſelf to its Creatour.
It obeys not its Soveraign.
It will never ſee the firſt truth.

*

O how great a gift of God's is Faith!
O how blind is that man that hath not Faith!
O how rational it is to ſubmit our Spirit to God.

*

My God!
I believe what I underſtand not.
I do what pleaſes me not.
I adore you by the ſubmiſſion of my thoughts.
I love you by the ſubmiſſion of my deſires.
For to obey your Law,
We muſt renounce our own proper will.
For to obey your faith,
We muſt renounce our own lights.
That man is not your Subject,
Who will do nothing, but what pleaſes him.
That man is not your Diſciple,
Who will not believe, but what he underſtands.

We walk by faith, and not by ſight. 1 *Cor.* 5.

I will eſpouſe thee to my ſelf by faith: and thou ſhalt know that I am the Lord. *Oſ.* 2.

Abraham believed God, and it was reputed to him to juſtice. *Rom.* 4.

He went forth, not knowing whither he was to go. *Heb.* 11.

VVilt not thou be ſubject to God, O my Soul? *Pſ.* 61.

LVII. *MED.*

Of Hope and Confidence in God.

HOpe, is a Divine Virtue,
Which leans upon her beloved.
She honours his goodneſs.
She renders homage to his grandure.
She acknowledges his Providence.
Of Men, ſhe makes us Gods.
Of Impotent, ſhe makes us Omnipotent.
Of poor, ſhe makes us rich.

*

We never ought to hope more,
Than when all things ſeem deſperate.
We never ought to fear leſs,
Than when all things ſeem to be feared.
We never ought more to give our ſelves up,
Than when we think all is loſt.

*

God gives his own ſubſiſtence,
To him that ſtrips himſelf of his own.
God gives his Omnipotence,
To him that acknowledges his own weakneſs.
God gives all his Treaſures,
To him, who owns his Poverty.

*

Abundance ſeeks out Indigence.
The weak man leans upon the ſtrong man.
The ſtrong man takes delight in the weak one.

God

God ſuſtains that human nature,
Which relies only on his Divinity.

*

Be you without ſupport,
And God will ſupport you.
Have no Human ſubſiſtence,
And you ſhall have a Divine one.
Truſt not to your own lights,
And you ſhall have the Wiſdom of God.
Truſt not to your own ſtrength,
And you ſhall have the power of God.
Truſt not to your own virtues,
And you ſhall have the holineſs of God.

*

Alas, O my God! Who am I?
And who art thou?
Thou art my Being,
And I am a mere Nothing.
Thou art my ſtrength,
And I am nothing but weakneſs.
Thou art my Holineſs,
And I am nothing but malice.
O my God, and my hope! I leave my ſelf to you.
I repoſe in you. I rely on you.
If I go aſtray, you ſhall be the cauſe of my ſtray.
If I fall, you ſhall be the cauſe of my fall.
If I ruin my ſelf, you ſhall ruin me:
For I put all my truſt in you.
You can neither ruin, nor lead me aſtray:
I therefore will be afraid of nothing,
Provided that I leave my ſelf to you.

* To

*

To know God, and not to know ones own misery,
Is that which begets Preſumption.
To know our own miſery, without knowing God,
Is that which begets Deſpair.
JESUS is not only a God,
But he is a God-Mediatour.
JESUS is no more JESUS,
If you take his mercy from him.
He is no more a Saviour,
If he has no tenderneſs for a Sinner.

WWho is ſhe that comes up from the deſert, leaning upon her beloved. *Cant.* 8.

Thoſe who hope in our Lord, ſhall change their ſtrength, they ſhall take wings like Eagles, they ſhall walk, and not faint. *Iſa.* 40.

Many are the ſcourges of a ſinner, but him that hopes in our Lord, mercy ſhall encompaſs. *Pſal.* 31.

Our Lord ſaid to Gideon, you have much people with you, nor ſhall Madian be delivered up into his hands, leaſt Iſrael glory againſt me, and ſay, I was delivered by my own ſtrength. *Judg.* 8.

Command the rich men of this world, not to be high-minded, nor to truſt in the uncertainty of their riches, but in the living God, who does beſtow abundantly on us all things for us to enjoy. 1 *Tim.* 6.

LVIII. *M E D.*

Of Charity.

CHarity is a treaſure of Merit, that enriches us:
A treaſure of Grace, that ſanctifies us:
A treaſure of Sanctity, which makes us perfect:
A treaſure of Peace, which makes us happy.
Charity blots out all ſins.
Calms all Paſſions.
Produces all Virtues.
Sweetens all Pains.
Makes us like unto God.
Unites us intimately to God.
Transforms us, in ſom kind, into God.
It makes God to be all ours;
And us all his.

*

Charity ſeeks not her ſelf.
She loves for loves ſake.
Her love is her pleaſure.
Her love is her reward:
She is Humble: Patient: Mild: Doing good:
Is not bitter: Is not puffed up: Not diſdainful.
Not envious: Believes all: Hopes all: Suffers all: Pardons all.

*

O Charity my God!
Why do you command me to love you?
Should not you rather have forbidden me?

Can

Can there be a greater good, than to love you?
Can there be a greater ill, than not to love you?
Can you threaten me with a greater miſery,
Than to forbid me to love you?
How is it poſſible not to love a God, that is ſo infinitly good?
A God who love us infinitely?
A God who does us infinit Benefits?
A God who is united to us by infinit Alliances?

*

And yet I love you not, O God of goodneſs!
I have in my heart only a *Phantom* of Charity.
I am Proud: Impatient: Troubleſom:
Cholerick: Doing ill: Envious.
I will ſuffer nothing.
Pardon nothing.
Alas! how ſhall I be ſaved,
Since I have no Charity?
O I have lov'd you too late,
Beauty always ancient, and always new!
O I will never ceaſe from bleſſing you:
From praiſing you: from loving you!

Thou ſhalt love the Lord thy God with all thy heart. *Matth.* 22.

The end of the precept is Charity, out of a pure heart, a good conſcience, and an unfeigned faith. 2 *Tim.* 1.

Charity covers a multitude of ſins. 1 *Pet.* 4.

Many ſins are forgiven her, becauſe ſhe loved much. *Luk.* 7.

God is Charity, and he that remains in Charity, remains in God, and God in him. 1 *John* 4.

This is the charity of God, that we keep his Commandments. 1 *John* 5.

He that has my Commandments, and keeps them, 'tis he that loves me. *John* 14.

LIX. *M E D.*

Of Purity of Intention.

YOu belong wholly to God.
You are totally for God.
You have all from God:
You ought therefore to do nothing but for God.
Such is your Action, as is your End.
If your End be good, your action is good.
If your End be ill, your Action is ill.
If you have the ſame End with God,
Your Action will be holy as God's is.
God works only for himſelf,
And you work only for your ſelf.
God ſeeks only his own glory,
And you ſeek only yours.
God would have you ſaved,
And you will damn your ſelf.
If you will do nothing for him,
What muſt you expect from him?
If you be naught to your ſelf,
Who will you be good to?
God looks not on the hand, but the heart.
He conſiders not the gift, but the giver.
So much you do, as you intend to do.
So much you give, as you intend to give.
So much you gain, as you intend to gain.

The

The Intention alone ſometimes is profitable without the action;
But never the action without the intention.
You pleaſe God, if you intend to pleaſe him.
You love God, if you intend to love him.
Is not that a great comfort to you?

*

O I will never henceforth labour for the World!
O I will henceforth ſerve God!
Since you are pleas'd, O my God, when we intend to pleaſe you:
Since we love, in intending to love you:
You are the beſt of all Maſters.
I will never more think on any thing,
But how to pleaſe and love you.

All men ſeek their own intereſts. *Phil.* 2.
Do I ſeek to pleaſe men? *Gal.* 1.
If I ſhould yet pleaſe men, I ſhould not be Chriſt's ſervant. *ibid.*
Whether ye eat, or whether ye drink, or whatſoever elſe you do: do all things to the glory of God. 1 *Cor.* 10.

LX. *MED.*

Which is the nobleſt Intention.

WE never loſe any thing by ſerving God.
The leſs we intend to get,
The more we get.

We may ſerve him for profit ſake,
But this ſervice is not ſo profitable.

*

True Love is contented with its ſelf.
The thing it loves, is its reward.
That Love is ſuſpected,
Which ſeeks any thing elſe with God.
That Love is mercenary,
Which expects any other good but God.
That Love is weak,
Which reliſhes any thing elſe but God.
That Love is perfect,
Which contents it ſelf with God.
To labour for gain,
Is an intereſted ſervice.
To labour for to perfect,
Is a Love that is not quite purified.
To labour for to pleaſe God,
Is a Love in its Infancy.
To labour becauſe it pleaſes God,
Is Love in perfection.

*

My God!

I have not ſtrength enough to fly ſo high.
My heart clings too much to the Earth,
To raiſe it ſelf even above Heaven.
I will ſerve, before I love.
I will kiſs your hand,
Before I kiſs your mouth.
I will love your reward,
That I may have no other but your love.

*

O how rich ſhall I be,
When I labour for you only!
O how perfect ſhall I be,
When I deſire to pleaſe none but you!
O how happy ſhall I be,
When I love nothing but you!

I have inclin'd my heart to do your juſtifications for retribution. *Pſ.* 118.

VVhat is there to me in Heaven, and what would I beſides thee on Earth? *Pſ.* 72.

Let no man ſeek his own intereſt. 1 *Cor.* 20.

To thee alone. *Pſ.* 50.

Not as pleaſing men, but God, who trys our hearts. 2 *Theſſ.* 7.

LXI. *MED.*

Of the Marks of a pure Intention.

IF I labour without diſturbance:
Without eagerneſs: without a Witneſs.
As if there only God and I:
I am glad that others ſhould labour as well as I.
If I rejoyce when they labour more than I:
If I am not angry when my labour is interrupted.
If I am contented when my labour ſucceeds not.
If I love the bad as well as the good ſucceſs.
If I love reſt as well as buſineſs.

If I am pleaſed to do nothing,
When God will have it ſo,
As well as to do much.
If I love contempt as well as glory:
If I make no vain reflexion,
After I have don a good action,
'Tis a mark, that I had a good Intention.

*

O my God!
I have hitherto laboured much,
And I have gain'd but little.
I have given my ſelf much trouble,
And have treaſured up but little.
I have walked hard, but advanc'd but little.
I have laboured for Earth,
But have don nothing for Heaven.
I have laboured for my body,
But I have don nothing for my ſoul.
I have laboured for the time preſent,
But I have don nothing for Eternity.
I have laboured for my ſelf,
But I have don nothing for you.

*

O my Lord!
Since I am made only for you,
I will live only for you.
Since I ſubſiſt only by you,
I will labour only for you.
The reward of my ſervice henceforth,
Shall be to have ſerved you.
The recompence of my love,
Shall be to have loved you.

Then ſhall I ſeek nothing but you alone.
I ſhall find all things with you.

Is your heart right? 4 *Kings* 10.
Whom ſeek you? *John* 18.
Woman, why do you weep? *John* 20.
Martha, Martha, thou art ſollicitous. *Luk.* 19.
To the immortal and inviſible King of ages: to God alone be honour and glory for ever and ever. 1 *Tim.* 1.
I always do things that are pleaſing to him. *John* 8.

LXII. *MED.*

Of Humility.

WHo art thou, O my God, and who am I?
Thou art all, and I am nothing.
Thou know'ſt all, and I know nothing.
Thou canſt do all, and I can do nothing.
Thou art nothing but light,
And I am nothing but darkneſs.
Thou art nothing but fortitude,
And I am nothing but weakneſs.
Thou art nothing but ſanctity,
And I am nothing but malice.
Thou art the Saint of Saints,
And I am the ſinner of ſinners.
Thou art the King of Kings,
And I am the ſlave of ſlaves.
O how ſtrong am I with thee!
O how feeble am I without thee!

*

My Soul!

Either humble thy ſelf,
Or God will humble thee.
What haſt thou that thou haſt not received?
Or canſt conſerv of thy ſelf?
What haſt thou, that thou canſt make good uſe of?
Thy Virtues, without Humility, will not ſave thee.
Thy Vices, with Humility, will not damn thee;
For Humility baniſhes all Vices,
And makes Charity enter into their room.
Wert thou as wicked as *Achab*,
If thou humble thy ſelf, God will not puniſh thee.
He reſiſts the proud, but gives grace to the humble.

*

Canſt thou after this ſay,
That thy Salvation is impoſſible?
That the way to Heaven is hard?
Every one cannot exalt himſelf:
But who is it that cannot humble himſelf?
All the World cannot aſcend.
But who is it that cannot deſcend?

*

I can do all things, if I can humble my ſelf.
I cannot faſt, but I can humble my ſelf.
I cannot weep, but I can humble my ſelf.
I cannot pray, but I can humble my ſelf.
The virtue of Humility, ſupplies the want of Charity.

A Sinner is in aſſurance betwixt the arms of Humility.

God will not deſpiſe a contrite and humble heart.

* O my Soul!

Let us ſuffer contempt.
Let us contemn contempt.
Let us deſire contempt.
Let us ſeek contempt.

*

Let us hide our Treaſures,
Leaſt we be robb'd of them.
Let us humble our ſelves,
That *God* may exalt us.
Let us have an eſteem for thoſe innocent defects,
Which give us a confuſion.
Let us love all that keeps us in abjection.
To be good, and to appear to be ſo,
Is a dangerous thing.
To appear to be good, and not to be ſo,
Is a vitious Hypocriſie.
To be good, and not to appear to be ſo,
Is a happy condition.

Humble thy ſpirit very much, for fire is the revenge of wicked fleſh. *Eccleſ.* 7.

Com unto me all ye that labour, and you ſhall find reſt to your ſouls. *Matth.* 11.

VVhoever among you would be made great, let him be your ſervant. *Mark* 10.

He that exalts himſelf ſhall be humbled. *Luk.* 10.

XLIII. *M E D.*

Of Patience.

ALl that I endure is nothing,
In compariſon of the pain that I deſerve.
In compariſon of the glory prepar'd for me.
Of the evil which I have committed.
Of the good I have omitted.
Of Heaven that is promiſed me.

*

If I am without a Croſs,
I am no Diſciple of JESUS.
If I carry not my Croſs,
I ſhall not reign with JESUS.
We muſt either ſuffer here, or in Eternity.
There's no paſſing from Delights to Delights,
But from Delights to Torments.
There's no paſſing from Happineſs to Happineſs,
But from Happineſs to Miſery.

*

When I ſuffer with patience,
Jeſus ſuffers with me.
Jeſus reigns in me.
I am the Victim of Love.
The Throne of his Grace.
The Trophy of his Glory.
I quit all my Debts.
I heap up great Treaſures.
I practiſe all Virtues.

I have

I have the mark of the Predeſtinate.
I free my ſelf from Purgatory.
I ſecure my ſelf of Heaven.

*

O JESUS my Saviour!
I will honour all my Sufferings,
Since you have conſecrated them.
I feel my Croſs no more,
When I think on yours.
All my comfort is to think on your Paſſion.
Your torments ſweeten my pains.
I ſhould dy with ſorrow,
Should I live without ſorrow.

The Sufferances of this time are not worthy of the glory, which ſhall be given us hereafter. *Rom.* 8.

Through many tribulations we muſt enter into the Kingdom of God. *Act.* 14.

Patience is neceſſary for you, that doing the VVill of God, you may gain the promiſes. *Heb.* 10.

If any one will com after me, let him deny himſelf. *Matth.* 6.

LXIV. *MED.*

Of the Exerciſe of Patience.

SInce we muſt ſuffer in this World,
Let us not loſe the fruit of our Sufferings.
Let us ſuffer for Jeſus, with Jeſus, as Jeſus.

* Let

*

Let us ſuffer without complaint and murmuring.
With reſignation and indifference.
With fortitude and conſtancy:
VVith joy and love.

*

Let us ſuffer all things: from all the VVorld:
In all things: in all manner of ways.
Let us ſuffer: adore: love: and ſeek Croſſes.

*

O Holy Croſs!
I adore thee, and I embrace thee.
Since I am a Chriſtian, and a Child of the Croſs,
I will live and dy on the Croſs.
Thou art the Tree of life,
And the Salvation of the VVorld.
Thou art the Sanctuary of Sinners,
And the comfort of the afflicted.
O! my greateſt Croſs ſhall henceforth be,
To live without a Croſs.

VVo unto thoſe who have loſt their patience. *Eccleſ.* 1.

This is a grace of God, if for your conſcience to God any one does unjuſtly ſuffer ſadneſs. 1 *Pet.* 2.

Accept of all that is applyed to thee. *Eccleſ.* 2.

VVe glory in tribulations, knowing that tribulation works patience, patience probation, probation hope. *Rom.* 5.

Be patient towards all. 1 *Theſſ.* 5.

Chriſt ſuffered for us, leaving you an example to follow. 1 *Pet.* 2.

LXV. *MED.*

Of the Croſs: or ſeveral Motives of Patience.

CArry your Croſs, O Chriſtian Soul!
You will find none fitter for you than your own.
If you leave it for to take another,
You will loſe inſtead of gaining.
The Croſs is planted every where.
'Tis found in all manner of places.
There are Croſſes in Kings Palaces,
As well as in Cloyſters:
God will have all men to be ſaved.
He has provided Croſſes for all,
Becauſe none can be ſaved without a Croſs.

*

The Croſs bears admirable fruits.
It unlooſens us from Creatures.
It gives us a diſguſt of this life.
Makes us deſire death.
Satisfies for our ſins.
Makes us feel the puniſhment of them.
Gives us a horrour of them.
Deſtroys the habit of them.
Makes us like to Jeſus Chriſt.
Makes us drink in his Chalice.

*

There is nothing more glorious, than to ſuffer.
Nothing more ſweet: more wholſom:
More neceſſary, than to ſuffer.

*

What an honour is it to be Crucified with JESUS?
To be treated like one of his Members?
To aſcend up his Royal Throne?
To carry his Scepter and wear his Diadem?
To conſummate the work of his Redemption?
To fill up what is wanting to his Paſſion?
To expreſs his ſuffering Figure?
To continue his Sacrifice?
To take a part in his Sorrows?
To help him to carry his Croſs?
To be a Victim like him?
To be a Martyr like him?
To be perſecuted like him?
To be immolated like him?
I adore Torments as Sacraments.
I look upon an afflicted man,
As on Jeſus crucified.
I had rather ſuffer with Jeſus,
Than reign with Jeſus.

*

God chaſtizes thoſe whom he loves.
He ſpares not the Rod to his Children.
If I am not corrected, I am not beloved.
If I am not God's Child, I ſhall not be ſaved.
God is never more in wrath,
Than when he puts not himſelf in wrath.

I ne-

I never am more comforted,
Than when I find my ſelf amidſt Sufferings.
He that chaſtizes me for the preſent,
Will ſpare me in Eternity.
God always viſits with his grace,
Thoſe whom he viſits with pain.
Grace is a fruit of the Croſs.
You muſt climb the Croſs to gather it.
You will never be without grace,
As long as you are on the Croſs.

*

There is no virtue without a Croſs.
No merit without patience.
Take away the Croſs from Charity,
And it has no more tenderneſs.
Take away the Croſs from Hope,
And it has no more ſupport.
Take away the Croſs from Humility,
And it is nothing but Vanity.
Take away the Croſs from Fortitude,
And it is nothing but Weakneſs.
Money is not currant,
Unleſs it be ſtamp't with the Prince's *Coin.*
The Wounds that are given to it,
Give it its value.
Unleſs you have Wounds,
You will have no merit.
Your Gold will not be currant,
Unleſs it be markt with the Croſs's Stamp.

*

How perfect is a Patient man?
All his Virtues are Heroick.

He believes that he is lov'd,
When he is afflicted.
That *God* makes much of him,
When he ſtrikes him.
He hopes againſt hope.
He is calm in all events.
Immoveable in his ruin.
Indefatigable in his labours.
He loves *God* without allurements.
He kiſſes the rods wherewith he is ſcourged.
He thinks himſelf unworthy of all goods.
He reckons himſelf worthy of all evils.
He leaves himſelf to his Providence.
He lets himſelf be led by Obedience.
He adores all Croſſes as Relicks of the true Croſs.

*

God is wiſe: he knows well what he does.
He is good: therefore he wiſhes me well.
He is every where: he ſees what I ſuffer.
He is omnipotent: he can deliver me.
He is rich: he can aſſiſt me.
He is juſt: Why ſhould I complain?
He is charitable: Why ſhould I deſpair?
He is patient: Ought not I to imitate him?
He is a King: Ought not he to govern?
He is Soveraign: Ought not he to command?

*

What a comfort is it to be on the Croſs,
With JESUS Crucified?
He is with you upon your Croſs,
And you are with him upon his.

He is united to you by ſufferance,
And you are united to him by patience.
Is not this to be bleſſed,
To be thus united to him?
The Union in Heaven is delicious.
The Union on Earth is dolorous.
God created the World by acting;
But he repaired it by ſuffering.
He acts like a God, with thoſe that act.
He ſuffers like a man, with thoſe that ſuffer.
O my Soul! What greater joy,
Than to be with Jeſus on the Croſs?

*

You are a Chriſtian onely by the Croſs.
You are no more one, if you be without a Croſs.
'Tis to renounce your Religion,
To be too much afraid of Sufferings.
You ſhall have a part in Jeſus his Pleaſures,
If you have a part in his Sorrows.
You ſhall accompany him in his glory,
If you will keep him company in his pains.
You ſhall reign with him,
Provided that you ſuffer with him.
One muſt fight for to be crowned.
One muſt ſuffer for to be ſaved.
Man loſt himſelf by pleaſure,
He cannot ſave himſelf but by pain.

*

JESUS liv'd in pain;
And *You* would live in pleaſure.
The *Innocent* was puniſht:
And the *Nocent* would go free.

The *Son* was crown'd with Thorns,
And the *Slave* would be crown'd with Roſes.
The *Juſt man* was elevated on a Croſs,
And the *Wicked man* would aſcend a Throne.

*

There is no greater Croſs,
Than to have a horrour of the Croſs.
One endures more in damning ones ſelf,
Than one endures in ſaving himſelf.
The wicked man ſuffers without pleaſure.
He has no comfort in his pain.
His Croſs has no Unction.
'Tis the wicked Thief's Croſs.
It hath neither ſweetneſs, nor merit.
No body helps him to carry it.
'Tis the Croſs of one in deſpair.

*

Let us honour: bear: love the Croſs of Jeſus.
'Tis the myſtical Ladder of *Jacob*.
'Tis the Throne of Wiſdom.
The Chair of the Man-*God*.
The Trophy of our Salvation.
The Standard of our Religion.
The Seal of Predeſtination.
The principle of grace.
The foundation of glory.

*

O Holy Croſs! I adore thee.
Dear Spouſe of the Son of *God*,
I kiſs thee, and I embrace thee.
Diſdain not the Servant,
becauſe thou didſt bear the Maſter.

Diſdain not the Criminal,
Becauſe thou didſt bear the Innocent.
Diſdain not a man,
Becauſe thou haſt born a God.

*

O Holy Croſs!
'Tis to me that thou doſt belong.
The *Holy one* has no right in thee,
Thou art the portion of man:
Thou art the inheritance of the ſinner,
The appennage of a Chriſtian.
For me therefore thou wert made.
Come, O Holy Croſs, betwixt my arms,
Permit me to reſt upon thine.
I have eſpous'd thee in my Baptiſm.
Thy Marriage muſt be indiſſoluble.
Let nothing ſeparate me from thee.
O Throne of grace and of mercy,
Raiſe me up from the Earth,
As thou didſt my Saviour.
If I dy betwixt thy arms,
I ſhall be both a Saviour, and ſaved.
I ſhall gain Souls to God,
And ſhall not loſe my own.

Bleſſed is the wood by the which juſtice is made. *Wiſd.* 14.

Then Jeſus ſaid to his Diſciples: if any one will come after me, *&c.* let him take up his Croſs. *Matth.* 6.

The word of the Croſs to thoſe that do periſh, is fooliſhneſs: but to thoſe that are ſaved, that is to us, 'tis the power of God. 1 *Cor.* 1.

I rejoyce in Sufferings for you, and fulfil the things that are wanting of the ſuffering of Chriſt for his body, which is the Church of God. *Coloſſ.* 1.

God forbid that I ſhould glory, ſaving in the Croſs of our Lord Jeſus Chriſt. *Gal. 6.*

The ſinner hath provoked our Lord to wrath, he will not ſeek after him according to the multitude of his wrath. *Pſ. 9.*

LXVI. *MED.*

Of Conformity to the Will of God.

TO judge as God judges, is to be wiſe as God is.
To will as God wills, is to be holy as God is.
His judgment is the Rule of our judgments.
His will is the Rule of our wills.
God alone has right to do what he will.
He alone can have a will of his own.
Wilt not thou then, my Soul, obey God?
Wilt thou always make war againſt him?
Wilt thou wreſtle with the Almighty?
Haſt thou meaſur'd thy arms with his?
Art thou wiſer than he?
Wilt thou teach him to govern the World?
If thou wilt not do his Will,
Thou wilt take away his Crown.
Thou wilt aſcend his Throne.
Thou wilt be independent as he is.
Is it juſt, that God ſhould do thy will,
Or, that thou ſhould'ſt do his Will?

* How

*

How happy would'ſt thou be,
If thou would'ſt nothing but what God will?
In what a profound peace wouldſt thou live?
How would thy affairs change their face?
What cares and diſquiets wouldſt thou ſpare?

*

God does the affairs of thoſe who do his.
He obeys thoſe who obey him.
He loves thoſe that love him.
He contents thoſe that content him.

*

Is it not to be in Heaven,
To will all that God wills?
Is it not to be in Hell,
To will nothing of what God wills?
A man does always his own will,
When he has no proper ſelf-will.
A man never does what he will,
When he does not do what God will.

*

The Will of God is always don one way or other.
If I oppoſe him, he will oppoſe me.
If I afflict him, he will afflict me.
If I diſturb him, he will diſturb me.
If I ſerve him, he will ſerve me.

*

O my God!
There is no pleaſure in diſpleaſing you,
There is no profit in offending you.
Since I have been at odds with you,
I have been at odds with my ſelf.

Since I have made war againſt you,
I never could find any peace.
Do with me what you pleaſe,
If I will not do what you will have me.
Make me ſerve you, if I will not love you.
Force me, if I will not obey you.
Draw me, if I will not follow you.

Good, and evil, life, and death, poverty, and honour, are from God. *Eccleſ.* 11.

I have found a man according to my heart, who will do all my wills. 1 *Kings* 13.

Whatſoever ſhall befal a juſt man, ſhall never make him ſad. *Prov.* 12.

Whoſoever ſhall do the will of my Father, he is my Brother, and Siſter, and Mother. *Matth.* 12.

Not as I will, but as thou. *Matth.* 29.

LXVII. *MED.*

Of the love of our Neighbour.

MY Neighbour is a man,
He is framed to the Image of God,
Redeemed with his Blood,
Is a Member of his Body,
Is a Child of his Church,
Is fed with the ſame Sacraments,
Is deſign'd to the ſame Heaven.
} as I am.

* God

*

God commands me to love him as my ſelf.
Jeſus prays me, and orders me to do it.
He reckons it as don to himſelf,
All that is don to our Neighbour.
He has ſubſtituted him in his own place.
He has transferr'd all his rights to him.
He will have me pay him, all that I owe him.

*

I am not his Diſciple,
Unleſs I love my Neighbour.
I am no Chriſtian, unleſs I aſſiſt him.
If I afflict him, God will afflict me.
If I excuſe him, God will excuſe me.
If I ſupport him, God will ſupport me.
If I pardon him, God will pardon me.
God will uſe me, as I have uſed him.
God will judge me according to my charity to him.
O I will then love him, that I may be beloved!
I will aſſiſt him, that I may be aſſiſted.
I will ſupport him, that I may be ſupported.
I will ſave him, that I may be ſaved.

*

I will love him Tenderly: Univerſally:
Generouſly: Conſtantly.

Thou ſhalt love thy neighbour as t' y ſelf. *Matth.* 12.

To love your neighbour as your ſelf, is more than all Holocauſts and Sacrifices. *Mark* 12.

Bear one another's burdens, and ſo you will fulfil the Law of Chriſt. *Gal.* 6.

But above all things having continual Charity in your ſelves, becauſe Charity covers a multitude of ſins. 1 *Pet.* 4.

In this all ſhall know, that ye are my Diſciples, if you have a love for one another. *John* 3.

LXVIII. *M E D.*

Of the duty of Fathers to their Children, and of Maſters towards their Servants.

A Father owes to his Children
Nouriſhment of Body and Soul.
He muſt not bring them into the World,
For to ſend them to Hell.
Why will you be a Father,
Unleſs you will alſo be an Inſtructor?
What does it avail you to feed the Body,
If you leave the Soul forlorn?

*

The firſt life of Children,
Is but the life of Beaſts.
They becom men but with time.
'Tis wiſe inſtruction that diſcloſes their reaſon.
'Tis a new Birth.
'Tis the Organ of Faith.
'Tis the Principle of Salvation.
'Tis the Ground-work of Virtue.
Salvation and Damnation depend often upon Education.
Unhappy are thoſe Children,
Whoſe Fathers will pardon them in nothing.
But much more unhappy are thoſe,
To whom their Fathers grant all things.

A good education ought to be mildly ſevere.
Parents ought to imitate God,
Who does the office both of a Father, and Mother.
Of a Father by ſeverity.
Of a Mother by tenderneſs.
One muſt not always puniſh,
Nor muſt one always pardon.
One muſt not always be ſilent,
Nor muſt one always chide.
Never correct a Child when you are in Choler.
A Phyſician that is ſick muſt firſt cure himſelf.
A Father that is hurried along with paſſion,
Does himſelf deſerve correction.
Puniſhment is a Medecin,
Which is to be given in its due time.
When Chaſtiſement is juſt and moderate,
It gives Underſtanding.
But it creates a Contempt,
When it is us'd too often.

*

For to breed up ones Children well,
They are to be loved equally.
The partiality of affections,
Is the cauſe of all diſorders.
Why ſhould you make a difference,
Where Nature has made none?
Why ſhould you violate the rights,
Which ſhe has wiſely eſtabliſh'd?
Ought not the Branches of the ſame tree,
Bear the ſame Leaves?
Nature acts by Inclination:
But thoſe who love out of charity,

Do more good to thoſe perſons,
For whom they have moſt averſion.
Imitate God in his conduct.
Has he not more tenderneſs
For the Predeſtinate, than the Reprobate?
But he hides it in this life.
The wicked are not jealous of it.
He oftentimes ſhews more friendſhip
To thoſe, by whom he has been moſt offended.

*

Inſtructions bring but little fruit,
Unleſs they be accompanied with example.
You deſtroy by your Actions,
What you build up by your Words.
The Hand advances more than the Tongue.
Example is more powerful than Diſcourſe.
The Child gives more credit to his Eyes,
Than he does to his Ears.
He thinks he has a right to do,
What he ſees his Parents do.
He places his glory in imitating them,
And his perfection in being like them.
All your ſins are Scandals,
Which infect your Deſcendents.
They are inheritances of iniquity,
Which paſs down to poſterity.

*

Fathers! If you have Children,
Take care to inſtruct them.
Correct them moderately.
Love them all equally.
Hearken not to your Inclinations.
Follow not your Averſions.

Diſſemble

Diſſemble not their Diſorders.
Flatter not their Paſſions.
Entertain not their Diviſions.
Pardon when you ought to pardon.
But puniſh when you ought to puniſh.

*

Maſters treat your Servants,
As if they were your Children.
They are not ſo by birth,
But by a kind of Adoption they are.
God relies upon you,
For their Breeding and Education.
You owe to them, as to your Children,
Inſtruction, Correction, and Example.
Your Children and your Servants,
At the day of Judgment,
Will be your Judges and your Parties,
Your Witneſſes, and your Accuſers.

Son haſt thou Children, inſtruct them. *Eccleſ.* 7.

Fathers provoke not your Sons to wrath, that they may not becom puſillanimous. *Col.* 3.

He that ſpares the rod, hates his Son. *Prov.* 13.

He that ſcandalizes one of theſe little ones, it were better that he had a Mill-ſtone, &c. *Matth.* 18.

If any one has not care of his own folks, and eſpecially of his Domeſticks, he has denied his faith. *Tim.* 5.

LXIX. *M E D.*

Of Mildneſs and Choler.

How happy is a mild man?
How unhappy is a cholerick man?
How wiſe is a mild man?
How fooliſh is a cholerick man?
How amiable is a mild man?
How hateful is a cholerick man?
How holy is a mild man?
How wicked is a cholerick man?

*

To be mild, is to be a Man.
To be cholerick, is to be a Beaſt.
To be mild is to be a King.
To be cholerick is to be a Slave.
To be mild is to be a Chriſtian.
To be cholerick is to be a Pagan.
To be mild is a mark of one Predeſtinate.
To be cholerick is a mark of a Reprobate.

*

A mild man is like unto God.
He is a perfect expreſſion of Jeſus Chriſt.
He is Maſter of his Paſſions.
He re-enters into the ſtate of Innocency.
He enjoys a profound Peace.
He is always equal to himſelf.
The Holy Ghoſt repoſes in his heart.
Grace eſtabliſhes her Empire therein.
God treats him with mildneſs.

He

He forgives him his ſins.
He tolerates his defects.
He perfects him with his graces.

*

A cholerick man is like the Devil.
He is always furious like him.
He is a ſlave to his Paſſions.
He is baniſh'd the commerce of men.
He is never in quiet.
He never poſſeſſes himſelf.
He diſturbs the Kingdom of grace.
He drives the Holy Ghoſt out of his heart.
He gives an entrance to the Devil.
He ſpares neither God nor man,
Nor will God likewiſe ſpare him.
He handles him with rigour.
He chaſtizes him with wrath.
He puniſhes him without remiſſion.

*

O Jeſus the mildeſt of all men!
Have pity on the fierceſt of all Devils.
O moſt meek Lord!
Who didſt ſuffer thy ſelf to be ſtripped
And put to death, without uttering a word,
Make me meek and patient in my pains.
O good Shepherd!
Who driveſt away the Wolves from thy fold.
How doſt thou endure me in thy houſe?
How doſt thou endure me among thy ſheep?
Either kill this Sanguinary Beaſt,
Or change him into one of thy ſheep.

Be not haſty to be angry, becauſe anger will reſt in the boſom of a fool. *Eccl.* 7.

He will direct the mild in judgment: he will teach the mild his ways. *Pſ.* 24.

The naughty man always ſeeks out brangles: but a cruel Angel ſhall be ſent againſt him. *Prov.* 17.

But the meek ſhall inherit the land, and ſhall be delighted in the multitude of Peace. *Pſ.* 36.

Every one that is angry with his brother is guilty of judgment. *Matth.* 5.

Bleſſed are the meek, for they ſhall poſſeſs the Earth. *ibid.*

LXX. *MED.*

Remedies againſt Choler.

FOr to be mild one muſt be humble.
One ought to hate himſelf.
One muſt be taken off from ſelf love.
From the love of things created.
Thoſe who are gentle to themſelves,
Are ordinarily ſevere to others.
Thoſe who are gentle to others,
Are ordinarily ſevere to themſelves.

*

What do you get by being angry?
You impair your health.
You take away the life of your Soul.
You drive out the Holy Ghoſt from thence.
You let in the Devil there.
You do not advance your affairs.
You do not remedy your evil.

You

You disturb your Family.
You make a Hell of your House.
Does one Evil cure another?

*

O that you could but see your self in your Choler!
You would see your self transform'd into a Beast.
You houl like a Wolf.
You foam like a Boar.
You bite like a Dog.
You are cruel like a Tyger.
You are furious like a Lion.
You gnash your teeth like a damned Man.
You have the contorsions of a possest Man.
Is that the figure of a man?
Is that the figure of a Christian?
Is that the figure of a Predestinate?

*

What reason have you to be in Choler?
Does God bear with nothing from you?
Do not you make others suffer?
Have not you deserved Hell?
Were not you to burn in the flames thereof?
Why do you then find it strange,
That your will is a little cross'd?

*

What wrong is don you?
Do not your goods belong to God?
Cannot he take them back again?
Cannot he recal them
When he pleases, and by whom he pleases?
Who can take a hair from you, unless he will?

What Mercy willtyou obtain of *God*,
If you uſe none towards your Neighbour?

*

O My God!
I confeſs that I am in the wrong to be cholerick,
Since I cannot have ſo much hurt don me,
As I have deſerved.
They have reaſon to offend me,
Since I have ſo much offended you.
O how juſt is it that my will ſhould be oppoſed,
Since I have ſo often oppoſed yours!
How do I deſerv to be deſpiſed,
Since I have ſo much diſhonoured you?
Can I complain of my affliction,
After I have ſo much afflicted you?

*

O moſt meek Jeſus! do me the favour
That I may imitate your Meekneſs, and your Patience.
I firmly purpoſe to keep ſilence,
When I feel my ſelf moved:
Never to ſpeak, when I am in wrath.

On whom ſhall I look, but on the meek one, and the contrite in ſpirit, and him that trembles at my ſpeeches. *Iſai.* 66.

Bleſſed are the meek, for they ſhall poſſeſs the land. *Matth.* 5.

Learn of me, for that I am meek and humble of heart. *Mat.* 11.

Why art thou angry, and why is thy countenance fallen? *Gen.* 4.

LXXI. *MED.*

That we ought to do all our Actions well.

GOd will be honoured by me by
He expects I ſhould ſerv him
He has annex'd his Grace to
He will know whether I love him
by

*

His Glory depends on
His Wiſdom has diſpos'd of
His Majeſty heightens
His Sanctity conſecrates
His Will commands
His Providence ordains
His Greatneſs ennobles
His Love requires

*

My Peace is included in
My Merit proceeds from
My Perfection is annexed to
God will be offended if I fail in
I ſhall not have the Grace that
follows
Poſſibly my Salvation depends on
I will therefore do nothing but ſtudy
To do this Action well.

} this Action.

Thou

Thou ſhalt juſtly proſecute what is juſt. *Deut.* 16.
In all thy works be thou excellent. *Eccl.* 33.
Curſed is he that does the work of God fraudulently, *Jer.* 48.
He will render to every one according to his works. *Matth.* 17.
He did all things well. *Mark.* 7.

LXXII. *MED.*

Of fidelity in ſmall things.

GReat Rivers riſe from a ſmall Spring.
Great Trees grow up from a little Kernel.
A great fire from a little ſparkle,
Great falls from a little ſin.
Great diſorders from a ſmall unfaithfulneſs.

*

The great depends upon the little,
The little leads to the great.
He that loves, eſteems all things.
He that fears, neglects nothing.
Great actions content men:
Small actions content God.
He that is unfaithful in ſmall things,
Will be unfaithful in great ones.
He that is faithful in ſmall things,
Will be faithful in great ones.

*

Nothing is little, on which our Salvation depends.

All

All that is eſteemed by God is great.
Men contemplate the hands,
But God conſiders the heart.
Fidelity is a virtue, that makes all things great,
That it gives life to.
Do you do, what you know how to do,
And God will teach you that,
Which you know not how to do.
Do you do what you are able to do,
And God will help you to do,
VVhat you are not able to do.

* O my God!
Since I cannot do you any great ſervice,
At leaſt I will render you ſmall ones.
Since I dare not undertake hard things,
I will do all that is eaſie for me to do.

He that ſlights ſmall things will fall by little and little. *Eccl.* 14.

He that fears God, neglects nothing. *Eccl.* 17.

He that is faithful in the leaſt, will be faithful in a greater: and he that is unjuſt in a ſmall matter, is unjuſt in a greater. *Luk.* 16.

And though the Prophet had bid you don a great matter, you ought indeed to have don it: much more then, ſince now he ſaid to you, be waſhed, and you ſhall be cleanſed. 4 *Kings* 15.

VVho ſhall find a faithful man? *Prov.* 20.

LXXIII. *MED.*

Of good Works.

A Chriſtian without VVorks,
Is a Tree without Fruit.
A Lamp without Oyl.
Land without a Crop.
His faith is barren, ſick, dying, dead.
He that doth nothing, believes nothing.
He that believes, and does not do,
Shall be judg'd by his belief.

*

The more you know, the guiltier you are.
Much is required of him that receives much.
'Tis to do ill, not to do good.
Sterility, is a kind of iniquity.
The fruitleſs Fig-tree is caſt into the fire.
The Talent is taken from him that buried it.

*

Faith either ſaves, or damns us.
It makes us better, or worſe.
To believe what is good, and do evil,
Is to be judg'd before being judg'd.
'Tis to be condemn'd, before being accus'd.
He that does not do, what he believes,
Soon ceaſes to believe, what he does not.
Faith does not live long,
After the deceaſe of Charity.

* Do

Do therefore good works,
Do them in abundance;
Do them in grace.
Do them for a good end.
Do them without delay.
Do as much good, as you have don evil.
Do all that you can,
And think that you do nothing.
Do good whilſt you have time,
For very ſoon you will have no more.

The Son of man will com in the glory of the Father, and then he will render to every one according to his works. *Matth.* 16.

Behold I com quickly, and my reward is with me to render unto every one according to his works. *Apoc.* 22.

See how a man is juſtified by his works, and not by faith alone. *Jam.* 2.

As a body without a ſoul is dead; ſo faith without works is dead. *ibid.*

Cut it down, why doth it take up the ground? *Luc.* 13.

The ground that drinks in the ſhowres that fall down on it, and brings forth thorns and thiſtles, is reprobate, and next to a curſe. *Heb.* 6.

Therefore whilſt we have time let us work good. *Gal.* 6.

LXXIV. *MED.*

Of Alms.

THe rich man depends upon the poor man,
And the poor man upon the rich man.
The rich man ſtands more in need of the poor man,
Than the poor man of the rich man.
The poor man receives his corporal livelihood from the rich man.
The rich man receives his ſpiritual life from the poor man.
The poor man depends upon the rich man
For this preſent time.
The rich man depends upon the poor man
For Eternity.
VVithout the rich man,
The poor man would dy corporally.
Without the poor man,
The rich man would dy ſpiritually.
The rich man, is the poor man's Judge upon Earth.
The poor man, will be the rich man's Judge in Heaven.

*

Favours and Puniſhments are in the poor man's hands.
When he requires mercy,
God grants it to the rich man.

When

When he requires juſtice,
God executes it on the rich man.
The rich man's Salvation is loſt,
That has not the favour of the poor.
One cannot defend him before God,
Whom the hunger of the poor ſhall accuſe.
He will have an ill day of it,
Who has not their favour at the laſt day.

*

Do good to the poor man,
For he is a man as you are,
And you are in miſery as he is.
He has need of you,
And you have need of him.
'Tis JESUS that will receive your alms.
'Tis he that is in want.
He is in the perſon of the poor man.
He is covered with his figure.
He is hid in him, as in a Sacrament.
He has ſubſtituted him in his own room.
He has ſurrendred him his rights.
He will give you an account for your Charity.
He will thank you for them
At the end of the World.
Will you ſend JESUS to lodge in a ſtable?
Will you refuſe him cloths to cover him?
Will you not give him a bit of bread to eat?

*

Never be afraid of Poverty,
As long as you relieve the Poor.
You will never want any thing,
As long as you never ſuffer the poor to want.
You ſow *Gold*, when you give *Silver*.

The poor mans hands is a field,
Which yields to him that gives, a hundred fold.
JESUS makes himself your debter.
He is the poor man's security.
He obliges himself by contract.
He promises you good things at present.
He promises you the goods of Eternity.
Will you not trust God?
Is your money ill placed?
Has he not wherewithal to pay you?

*

O JESUS! How tenderly do you love the poor?
Since you chose their condition:
Since you were poor upon Earth,
And that you will be so yet in Heaven.
You are indeed rich there above;
But you are also poor withal here below,
Since you are so in the person of the poor,
And that you beg an Alms with them.
Happy is that rich man,
Who gives an Alms to JESUS.
Accursed is that rich man,
Who refuses an Alms to JESUS.
He will beg an Alms of him at his death,
And it will not be granted him.
He will beg a grace at the day of Judgment,
And it will be refused him.

Redeem thy sins with alms-deeds, and thy iniquity with the mercies of the poor. *Dan.* 4.

He that shall see his Brother to be in necessity, and shall shut up his bowels, How is the Charity of God in him? *John* 3.

I com-

I command thee to open thy hand to thy needy and poor Brother. *Deut.* 15.

Give, and it ſhall be given to you. *Luk* 11.

Bleſſed is the man that underſtandeth concerning the needy and the poor, in the evil day our Lord will deliver him. *Pſal.* 40.

Com ye bleſſed of my Father, *&c.* I was hungry, and you gave me to eat, *&c. Matth.* 25.

LXXV. *MED.*

Of the Conduſts of God.

THe ways of God are wonderful.
They are comly: juſt: upright: aſſured.
They are conducts of grace, unknown to nature.
Of Wiſdom, incomprehenſible to reaſon.
Of Peace, which calm mens minds.
Of Love, which content hearts.

*

God labours for us,
When he ſeems to be againſt us.
He draws near to us,
When he ſeems to draw off from us.
He does our buſineſs,
When he ſeems to ruin it.
He enriches us, when he ſeems to ſtrip us.
He gives us life,
When he ſeems to take it away.

*

He leads us to Peace, through War.
To perfection, through imperfection.
To glory, through Ignominy.
To a Throne, through Priſons.
To the Land of Promiſe, through Deſerts.
To Heaven, through a long Purgatory.

*

O my God!

I know not what way to take to go to you.
That which ſeems good to me,
May poſſibly be naught.
Thinking to go up to Heaven,
I may poſſibly go down to Hell.
Is it through Proſperity, or through Adverſity?
Is it through Peace, or through War?
Through Glory, or through Confuſion?
Through Abundance, or through Poverty?
Through Health, or through Sickneſs?
That I muſt ſeek you, and that you will ſave me?

*

Only you alone know it.
I will therefore nothing, but what you will.
I leave my ſelf to your Providence.
I accept of all that you order concerning me.
I will go which way ſoever you lead me.
I will receive all whatever you ſend me.
I will always like to be where you put me.
I will never go out from thence,
Until you draw me thence.

*

I will henceforth be without choice,
And without will,
Since I know not what is good or bad for me.
I will no more ask any thing,
Nor will I refuſe any thing.
Conduct me, O my God:
I leave my ſelf to you.
Take care of me, for I rely upon you.
You are my Shepherd, and I am your Sheep.
In following you I ſhall not be troubled.
Leaving my ſelf to you,
I ſhall not be damned.

Our Lord led the juſt man through ſtrait ways. *Wiſd.* 20.

Her ways are beautiful, and all her paths peaceable. *Prov.* 3.

There is a way which ſeems juſt to a man: but the laſt ends of it lead unto death. *Prov.* 14.

Our Lord mortifies and quickens: leads down to Hell, and brings back. 1 *Kings* 2.

He went forth not knowing whether he went. *Heb.* 11.

Make known unto me the way in which I may walk. *Pſ.* 14.

As the Heavens are exalted above the Earth, ſo are my ways, &c. *Iſai.* 55.

LXXVI. MED.

Of the benefit there is in leaving our ſelves to the Conduct of God.

Liſten to God, without reaſoning.
Obey God, without murmuring.
Follow God, without going aſide.
Let God act, without reſiſting him.
Reſt on God, without troubling your ſelf.
Leave your ſelf to God,
Without deſiring any thing.

*

If you liſten to him, he will ſpeak to you.
If you obey him, he will content you.
If you follow him, he will conduct you.
If you let him act, all will ſucceed well.
If you put your truſt in him,
He will conſerve you.
If you leave your ſelf to him, he will ſave you.

*

Truth, my God! My Wiſdom and my Bleſſing!
Give me not up to my own ſence,
And to my own conduct.
If I quit you, alas, I am loſt.
I am in ſecurity only with you.
If I walk, do you conduct me.
If I go aſtray, do you put me right again.
If I ſtop, do you ſpur me on.
If I fall, do you raiſe me up again.
If I am weary, do you ſtrengthen me.

If I am feeble, do you carry me.
If I am aſſaulted, defend me.
If I am loſt, ſeek after me.

*

I leave my ſelf to be conducted by your wiſdom.
I rely upon your goodneſs.
I reſt upon your ſtrength.
I truſt to your mercy.
I fix my ſelf to your pleaſure.
I devote my ſelf to your Service.
I leave my ſelf to your Providence,
Both now, and for Eternity.

Lead me, O Lord, in thy way. *Pſ.* 85.
Protect me under the ſhadow of thy wings. *Pſ.* 16.
I have gon aſtray like a ſheep that was loſt. Seek thy ſervant. *Pſ.* 118.
He led them along in a wonderful way. *Wiſd.* 10.

LXXVII. *MED.*

Of the hurt there comes by ſtraying from the ways of God.

HE that goes out of the order of goodneſs,
Enters into the order of juſtice.
He that ſtrays out of the ways of mildneſs,
Enters into the ways of rigour.
He that has not God for his Friend,
Has him for his Enemy.
He that flies from his beneficent will,
Falls under his puniſhing will.

* If

*

If I am where God would have me to be,
I ſhall be in quiet and in ſecurity.
His Wiſdom will conduct me.
His Power will protect me.
His Goodneſs will comfort me.
His Grace will ſanctify me.
His Bleſſing will go along with me.
His Mercy will encompaſs me.

*

If I am not where God would have me to be,
All my Steps, will be Wanderings:
All my Ways, Precipices.
All my Projects, Illuſions.
All my Labours, vain Occupations.
All my Pleaſures, Miſeries.
All my Proſperities, Puniſhments.
All my Adverſities, cauſes of Deſpair.

*

I ſhall have no quiet in my mind.
No peace in my heart.
No bleſſing in my labours.
No comfort in my pains.
I ſhall be given up to my paſſions.
I ſhall be beaten with temptations.
I ſhall be deſtitute of your protection.
I ſhall be ſtruck with your curſe.
I ſhall lead a wicked life.
I muſt expect a wicked death.
I ſhall live in diſorder, and dy in deſpair.

*

Am I in the place, where God would have me?
Have I not failed in my Vocation?

Is it he that gave me this employ?
Have not I thruſt my ſelf into this office?
Will he have me be in this ſtate?
Shall I perform it as he would have me?

*

O my God!
How I dread to deviat from your ways!
What a pleaſure I have
In leaving my ſelf to your Providence!
Is it not to be in Heaven, to be with you?
To be in Hell, to be remov'd from you?
Can one be ill, being where you would have him to be?
Suffer me not, O my God,
To ſtray away from your Conduct.
Bring me back, if I be gon aſide.
Make me re-enter into the order of your goodneſs,
By the ſevere orders of your juſtice.
Make me repair by patience,
The defect of my action.
Make me recover my innocence,
By the rigours of Pennance.

Was not this don to thee, becauſe thou didſt forſake the Lord thy God, at what time he led thee in the way? *Jer.* 2.

What wouldſt thou have in the way of Egypt, for to drink troubled waters? *ibid.*

Thy malice ſhall argue thee, and thy averſion ſhall rebuke thee. *ibid.*

Know and ſee that it is evil and bitter to have forſaken the Lord thy God. *ibid.*

See whether the way of iniquity be in me, and lead me in the eternal way. *Pſ.* 138.

LXXVIII. *MED.*

Of Dryneſs and Aridities.

I Believe what I ſee. I hope for what I touch. I love that which pleaſes me.
I believe amidſt light.
I hope when I have a feeling.
I love when I am in comfort.
This is the way of the Senſes.

*

I believe, what I do not ſee.
I hope for, what I cannot compaſs.
I love, that which does not pleaſe me.
I believe, when I am in darkneſs.
I hope, even in my dereliction.
I love, even in my deſolation.
This is the way of the Spirit.

*

O my God! How ſenſual is my Devotion? I have not yet ador'd you in Spirit.
O happy State!
Where the Soul ſees God without light:
Where ſhe hopes in God without ſupport:
Loves God without any ſenſible attract.
This is to ſee God without *ſpecies.*
To be united to God without a *medium.*
To ſuffer divine *impreſſions.*
To have no more *proper ſubſiſtence.*
To lead a ſupernatural life.
This is the Kingdom of Jeſus Chriſt.

In

In darkneſs I have made my bed. *Job.* 17.

Meat and drink is not the Kingdom of God, but juſtice and Peace, and joy in the Holy Ghoſt. *Rom.* 14.

They ſhall be diſperſed for to eat, and if they be not ſatiated they will murmur. *Pſ.* 58.

It is expedient for you that I ſhould go: for if I do not go, the Comforter will not com to you. *Jo.* 16.

God is a Spirit, and thoſe who adore him, muſt adore him in ſpirit and truth.

LXXIX. *MED.*

Of Silence.

HOw fine a Science is it to know how to ſpeak?
You will never learn it,
Unleſs you know how to hold your tongue.
To ſpeak well, and ſpeak much,
Are two things, which agree not together.
All the World learn how to ſpeak,
Few there are that learn to keep Silence.
And notwithſtanding the firſt of Sciences,
Is to learn how to keep Silence.

*

Where there are many words,
There is not much ſence.
A Wiſe man ſpeaks but little,
Becauſe he is afraid of ſpeaking ill.
He ſpeaks a long time to himſelf,
Before he ſpeaks to others.

A Fool is always talking,
Becauſe he thinks of nothing but talking.
He pours himſelf all out,
Becauſe he knows not how to dwell at home:
God kept Silence for a whole Eternity.
He made himſelf heard by Men,
Only for to inſtruct and ſave them.

*

Keep Silence as God does.
Never ſpeak but through neceſſity.
A Soul that is full of God,
Cannot any more ſpeak to men.
He that ſpeaks much to men,
Showes that he is void of God.
For to becom perfect in a ſhort time,
You need only know how to be ſilent.
He that is Maſter of his Tongue,
Is Maſter of his Paſſions.
Solitude and *Silence* are the two Schools of Virtue.
There it is that God makes himſelf known.
There it is that he ſpeaks to the heart.

*

Silence produces Prayer,
And Prayer produces Silence.
After that *Moſes* had ſpoken to God,
He could not ſpeak to men.
He that comforts himſelf exteriourly,
Finds but little comfort within.
The Holy *Ghoſt* loves ſilence.
His voice is like a gentle *Zephyre*,
One cannot hear it, if there be never ſo little noiſe.

Never

Never quit Silence, but for ſomething that's better.
One cannot without grace ſpeak well.
And can you hope for it, when you ſpeak
In a time that God forbids you to ſpeak?
Every one ſpeaks of that which he loves.
The Tongue is the Heart's interpreter.
He that loves the World,
Willingly talks of the World.
He that loves God, delights to talk of God.
You may know a man by his tongue:
And man ſhall be judged by his tongue.

*

My God! give me thy love,
That I may willingly ſpeak of thee.
Fill me with thy preſence,
That I may love Silence.
I ſhall never be a man of reaſon,
Whilſt I love converſation.

*

Speak but little: ſpeak low: without paſſion.
Never ſpeak, but in neceſſity.
Never ſpeak againſt Charity.
Speak with ſincerity: ſimplicity: without
Affectation: vanity: when you ought to ſpeak:
Keep Silence when you ought to keep it.

If any one offends not in word, he is a perfect man. *Jam* 1.

If any one thinks himſelf to be Religious, not bridling his tongue, his religion is vain. *ibid.*

Since thou haſt ſpoken to thy ſervant, I have more impediment, and flowneſs of tongue. *Exod.* 4.

Where there are many words, there frequently is want. *Prov.* 14.

The heart of fools is in their mouth, and the mouth of the wiſe is in their heart. *Eccl.* 21.

Let every man be quick to hear, but ſlow to ſpeak. *Jam.* 1.

LXXX. *MED.*

Of Sickneſs.

GOD ſends us Sickneſſes,
Either to draw his glory out of them,
As to the man that was born blind.
Or to puniſh our ſins, as to the Paralytick:
Or for to try us, as to *Job*:
Or for to keep us in Humility,
As to S. *Paul*, and to *Timothy*.

*

I am not able to do any thing: but I can ſuffer.
I can do much, if I can ſuffer much.
Others labour for me: I ſuffer for others.
They honour God by their Actions:
I honour him by my Sufferings.

*

I have well deſerved what I ſuffer.
I merit much by ſuffering.
I acquit for what is paſt.
I heap up for the time to com:
God takes my health from me,
For to give me ſanctity.
He is with me: I ſuffer with him.
I carry his Croſs: He carries mine.

How

*

How ſtrong is my Spirit,
When my Body is weak?
How weak is my Spirit,
When my Body is ſtrong?
Sickneſs gives me a diſguſt to life.
My heart aſpires no more, but for Heaven.
O my Body! Thou muſt be puniſht,
And have thy Purgatory, as well as the Soul.
Unleſs thou haſt it here upon Earth,
Thou muſt have it in Hell:
For nothing that is impure,
Shall enter into Heaven.
There are but theſe two places,
That thou canſt have it in.
Rejoyce, O my Soul! for thy Enemy is low.
He is no more in a condition to hurt thee.

*

O my God!
I deſerve indeed to be ſick,
Since I have ſo much abus'd my health.
O how much am I indebted to you,
For having thus afflicted me?
Since you ſpare me not at preſent,
You will ſpare me in Eternity.
Since you chaſtize me during my life,
You will be gracious to me after death.
O how glad am I to make of my Body
A Victim of Love and Sufferance!
There is no Sacrifice more pleaſing
To your Eyes, than that of Patience.

Son in thy Sickneſs deſpiſe not thy ſelf, but pray to God, and he will cure thee. *Eccl.* 38.

Behold, thou art now healed, ſin no more, leaſt ſomething worſe do befal thee. *Jo.* 5.

This ſickneſs is not to death, but to the glory of God. *Jo.* 11.

When I am weak, then am I ſtrong. 2 *Cor.* 12.

LXXXI. *MED.*

Of Modeſty.

A Man is known by his Countenance.
A Soul is known by her Body.
'Tis a Looking-glaſs which repreſents her,
And wherein ſhe is painted to the life.
A light Body ſhews a light Soul.
A modeſt Body ſhews a modeſt Soul.
It does nothing, but what it is made to do.
When the Body is out of order,
'Tis judg'd that the Soul is ſo too.
What figure muſt that Soul have,
Which gives ſo ill an one to her Body.

*

A quiet and modeſt Exteriour,
Is the mark of a perfect Soul.
Of a Soul that tends to Union.
Of a Soul that is without paſſion.
God is a tranquil Spirit: He is never diſturb'd:
He dwells only in Peace:

He

He compoſes and quiets all things by his preſence.
He imprints his Modeſty on that Soul,
That he gives life to.
And if he does not imprint it,
'Tis becauſe the Soul does not obey him.

*

When I ſee a Modeſt Body, I ſay,
O here is the Houſe of God!
Here is the Temple of our Lord!
All things are here in peace and in order.
'Tis the Modeſty of this Soul,
That reflects upon her Body.
'Tis the Sanctity within,
That ſheds it ſelf without.

*

An affected Modeſty cannot laſt long.
When the Soul is well compoſed,
The Body is modeſt at all times.
The geſtures of an ill regulated Body,
Com from the irregularity of the Soul.
She is agitated with Paſſions.
She gives ear to Temptations.
She ſinks under her pains.
She gives her ſelf up to her deſires.
He that has God within himſelf,
Goes not elſewhere to ſeek him.
The Iron is at reſt,
When it touches its Load-ſtone.
A Soul which touches God,
Is peaceable, and without motion.

O My God!
How tranquil is thy Spirit?
O how agitated is mine?
How grave is yours?
How light is mine?
How Modeſt is yours?
How unruly is mine?
If you were Maſter of my Heart,
You would alſo be Maſter of my Body.
If I quit the Out-works,
The Devil will gain the place.
I will therefore regulate my exteriour,
That I may conſerve for you the Empire of my heart.

A man is known by the ſight, and a wiſe man is known by the ſhew of his face. The cloathing of the body, and the laughing of the teeth, and the gate of the man, tell of him. *Eccl.* 19.

Let your Modeſty be known unto all men. *Phil.* 4.

The man of the heart that is hidden in the incorruptibility of a quiet and a modeſt ſpirit, which is rich in the ſight of God. 1 *Pet.* 3.

I beſeech you by the modeſty and meekneſs of Chriſt. 2 *Cor.* 10.

Do you on like the Elect of God, Humility, Modeſty, Patience. *Col.* 3.

LXXXII. *MED.*

Of Divine Inſpirations.

GOD holds his peace after he has ſpoken.
He ſcorns after having been ſcorned.
He hides himſelf after that he has ſought.
He withdraws after he has called,
He puniſhes after having long endured.

*

Inſpiration is the Voice of God.
'Tis a Blaſt of his Spirit.
'Tis a Ray of his Wiſdom.
'Tis an Impreſſion of his Love.
'Tis the Seed of Eternity.
'Tis the Principle of Salvation.
'Tis the price of the Blood of Jeſus.
'Tis a Grace, that has coſt him his life.

*

You ſtifle the voice of God,
When you ſtifle an Inſpiration.
You imitate *Herod*,
Who put St. *John* to death.
You imitate *Saul*,
Who put the Prieſts to death.
You imitate the *Jews*,
Who put JESUS, and the Prophets to death.

*

You reſiſt the Holy Ghoſt.
You ſin without ignorance.
You ſin through obſtinacy: through malice.

You bury the Talents of God.
You abuſe his Gifts.
You trample the Son of God under your feet.
You do an injury to his Spirit.
You profane his pretious Blood.
You detain Truth Captive.
You break off the thred of his Graces.
You put your Salvation in danger.

*

The Juſtice of God will break out upon you.
Your Talents will be taken from you.
The Kingdom of Grace will be tranſlated elſe-
where.
God will ſpeak no more to you.
The Holy Ghoſt will breath no more on you.
The Word of God will touch you no more.
Your Conſcience will no longer moleſt you.
Hope will no longer encourage you.
Charity will no longer warm you.
Fear will no longer retain you.
Remedies will no longer profit you.
You abuſe extraordinary Graces.
You will have them no more.

*

O my God! I confeſs that I am a *Prodigal*,
Who have waſted all your goods.
That I am a *Herod*,
Who have put your Voice to death.
O I will make you wait no longer!
I will no longer reſiſt your grace.
You have too long knock't at the door of my
heart.
This very day I will let you in.

* You

*

You would have me quit this ſin;
I will quit it.
You would have me change my life;
I will change it.
You would have me renounce gaming;
I will renounce it.
You would have me ſpeak to my Enemy;
I will ſpeak to him.
You would have me frequent the Sacraments;
I will frequent them.
You would have me love you alone;
I will love you: in Time, and Eternity. *Amen.*

Wo to thee that deſpiſeſt, ſhall not thy ſelf alſo be deſpiſed? *Iſai.* 33.

I called and you refuſed: I extended my hand, and there was none that regarded. Ye deſpiſed all my counſel, and ye neglected my rebukes: and I will laugh in your deſtruction. *Prov.* 1.

I go, and you will ſeek me, and you will dy in your Sin. *Jo.* 8.

Extinguiſh not the ſpirit. *Theſſ.* 5.

This day if you hear his voice, &c. *Pſ.* 44.

LXXXIII. *MED.*

Of the Word of God.

GOD created the World by his Word,
And he will not ſave it but by his Word.
He redeem'd it by his Word Incarnate,
Nor will he ſave it but by his Word Incarnate.

The

The Holy Ghoſt is produc'd in the heart of God,
By his Interiour Word.
The Holy Ghoſt is not produc'd in the heart of Man,
But by the Exteriour Word.
You are not a Sheep of JESUS Chriſt's,
Unleſs you hearken to his voice.
Your heart will bring forth nothing but Thorns,
Unleſs it receive this Divine ſeed.

*

JESUS ſpeaks by the mouth of the Preacher.
'Tis he that rings in his Tongue,
He is cloath'd with the ſound of his Voice,
As he came forth-cloath'd with a body of Fleſh.
The Word written in Books,
Is a Sacrament of Salvation.
The Letter is the *Species:* JESUS is the Sence.
The Increated Word,
Unites it ſelf to the Word created,
That he may enter into hearts, and ſanctify 'em.
What an Impiety to deſpiſe this Sacrament?
What a Crime to trample on the Son of God?

*

Alas! How often have I don it?
I let it fall down on the ground.
I ſtifle it in my heart.
I eat this heavenly bread,
And I do not profit by it.
I hear this Divine Word, and I am not converted.
If it does not convert me, it will pervert me.
If it does me no good, it will do me hurt.
If it give not life to me, it will be my death.
If it doth not ſave me, it will damn me.

Bleſſed

Bleſſed is the womb that bore thee, &c. Yea, bleſſed are thoſe, who hear the Word of God and keep it. *Luk.* 11.

He that turns away his ear, that he may not hear the Law, his Prayer ſhall be execrable. *Iſai.* 28.

Not in bread alone ſhall man live, but in every word that proceeds from the mouth of God. *Matth.* 4.

See that you refuſe him not ſpeaking *Heb.* 11.

The ſeed is the Word of God. *Luk.* 8.

LXXXIV. *MED.*

Of the Happineſs of a Religious State.

REligion is a Paradiſe.
God is always ſeen there.
His Voice is always heard there.
One is always in his Preſence there.
One enjoys always his Company there.
One always does his Will there.
One always ſings his Praiſes there.

*

There one falls ſeldom: Commits but light ſins:
Riſes ſoon: Merits continually:
Dies quietly, and is ſaved ſecurely.

*

O how heavy is the Yoke of the World!
O how troubleſom are its Croſſes!
O how bitter is its Chalice!
O how pricking are its thorns!
O how peſtilent are its Examples!
O how dangerous are its Converſations!

O how Tyrannical are its Laws!
O how pernicious are its Maxims!
O how ſhameful are its Pleaſures!
O how imaginary are its Goods!
Curſed *Onions* of *Egypt!*
You draw Tears from thoſe that eat you:
You make thoſe weep that love you.

He took away his people like ſheep, and brought them through like a flock in the deſart. *Pſ.* 77.

They remembred not his hand, in the day that he redeemed them from the hand of the afflicter. *ibid.*

How beloved are thy tabernacles, O Lord, my Soul doth long and faint into the courts of our Lord? *Pſ.* 89.

I have choſen to be abject in the houſe of my God, rather than to dwell in the tabernacles of ſinners.

Better is one day in thy courts above a thouſand. *ibid.*

Every one who ſhall leave his houſe, or Brothers, or Siſters, or father, or mother, or vvife or children, or land, for my ſake, ſhall receive a hundred fold, and poſſeſs life everlaſting. *Matth.* 19.

Amen, I ſay unto you, That there is none, &c. vvho ſhall not receive novv in this time a hundred fold vvith Perſecutions, and in the World to com life everlaſting. *Mark.* 10.

Much more in this time, &c. *Luk.* 18.

LXXXV. *MED.*

Of Poverty.

ONe that is Poor in ſpirit,
Buſies himſelf with nothing.
One that is Poor in heart, deſires nothing.

He

He contents himſelf with what is neceſſary.
Nay, he is willing to want even Neceſſaries.
Few things are wanting
To a Poor man that is contented.
All things are wanting to a rich *Miſer*.
Few things ſuffice Neceſſity.
Nothing is ſufficient to Covetouſneſs.

*

How rich is that man who poſſeſſes God?
How poor is that man who has loſt God?
How happy is that man,
Who will have nothing but God?
How covetous is that man,
Who is not contented with God?
God fills an empty heart.
All is eſtabliſht in *Nothing*.
You ſhall have *All*, if you deſire *Nothing*.
You will find *All*, when you have *Nothing*.

*

O my Saviour!
How rich an inheritance is Poverty?
What good do you to thoſe that have quitted all?
Could any one be poorer, Than you were born?
Could any one live poorer, than you lived?
You were *rich*, and you made your ſelf *poor*.
I am *poor*, and I would fain becom *rich*.
You had *all*, and yet you wanted *all*.
I had *nothing*, and I would want *nothing*.
O how unjuſt a thing is it, that the Slave
Should be better accomodated than his Maſter!

Fear not my Son, vve lead indeed a poor life, but vve ſhall have many goods, if vve fear God. *Tob.* 4.

Bleſſed

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven. *Matth.* 5.

If thou vvilt be perfect, go and ſell all thou haſt, and give it to the poor. *Matth.* 14.

We brought nothing into this World, nor doubtleſs ſhall vve carry any thing avvay. 1 *Tim.* 6.

LXXXVI. *MED.*

Of Chaſtity.

JESUS loves thoſe that are Virgins.
JESUS choſe a Virgin-Mother.
JESUS cheriſhed a Virgin-Diſciple.
JESUS in Heaven is followed by Virgins.

*

I am more than an Angel, if I am a Virgin.
I reſemble God, if I am a Virgin.
I am the Spouſe of Chriſt, if, *&c.*
I am the Handmaid of Chriſt, if, *&c.*
I ſhall have a Garland in Heaven, if, *&c.*
I ſhall have more right to Reſurrection, if, *&c.*

*

Virginity is a great treaſure,
But hard to preſerve.
One muſt be humble to be chaſt.
God humbles the Proud.
He lets them fall into infamous Sins.
He puniſhes the Soul by the Body.
He covers thoſe with ſhame and confuſion,
Who have not Submiſſion.

* No

*

No man can command,
Who knows not how to obey.
No man can be a Maſter,
If he never learnt to be ſubject.
The Body obeys an obedient Spirit.
It is ſubmiſs to a ſubmiſs Spirit.
It is rebellious to a rebellious Spirit.
He that does not obey his Superiour,
Loſes his empire over his Inferiour.
He that does not mortify his ſenſes,
Becoms a ſlave to his Body.
Watch over your ſelf, and Pray.
Fly occaſions, or elſe you will periſh.

*

O my God! How I dread Pride,
Since it caſts one into impurity!
How I love Obedience,
Since it conſerves Innocency?
I will be very humble, that I may be very chaſt.
I will obey my Superiours,
That I may be obeyed by my Inferiours.
O let me rather fall into Hell,
Than let me fall into Impurity!

*

The Diſciple whom Jeſus loved. *Jo.* 21.

Theſe are they who were not ſtained with women, for they are Virgins. *Apoc.* 14.

Incorruption makes one near unto God. *Wiſd.* 6.

In the Reſurrection they ſhall neither marry, nor be married; but they ſhall be like the Angels of God in Heaven. *Matth.* 22.

Therefore God delivered them up to the deſires of their hearts, into uncleanneſs for to abuſe their own bodies among themſelves ignominiouſly. *Rom.* 1.

Therefore

Therefore God hath delivered them into paſſions of ignominy. *ibid.*

LXXXVII. *MED.*

Of Obedience.

HOw happy is an obedient man?
He always does what God would have him.
He is in ſome manner impeccable.
He poſſeſſes all Virtues.
He is victorious over all Vices.

*

How miſerable is a rebellious Subject?
How wicked and vicious is he?
He labours much, and gains nothing.
He is ſtrongly tempted,
And he yields to the Temptation.
He fights againſt the Will of God,
And God fights againſt his.
He goes out of the order of his goodneſs,
And he enters into that of his juſtice.
He will not bow,
And God breaks his Obſtinacy.
He will not obey,
And God oppoſes his Inclination.
He loſes the command he had over his Body,
From the time that he will not ſubmit his Spirit.
He is not obeyed by his Inferiours,
Becauſe he obeys not his Superiours.

O Chriſtian and Religious Soul!
Acknowledge and adore Jeſus in all his Images.
In thoſe of Wood and Earth,
As well as in thoſe of Gold and Silver.
Receive with reſpect God's orders.
By the Organ of *Amos*, as well as that of *Iſaiah*.
By the mouth of a *Peaſant*,
As well as of a Courtier.
Obey all your Superiours.
Obey them in all that is not ſin.
Obey them with all your Heart.
Obey them with all your Spirit.
Obey them voluntarily.
Obey them blindly.
Imitate Jeſus, obedient even unto death.
Loſe your life rather, as he did,
Than loſe your obedience.

Would God have Holocauſts and Victims: and not rather to be obeyed? Better is Obedience than Victims. 1 *Kings*. 15.

It is, as it were, the ſin of enchantment to reſiſt, and as it were, the wickedneſs of Idolatry to refuſe to obey. *Ibid.*

The obedient man ſhall ſpeak Victories. *Prov.* 21.

He that reſiſts power, reſiſts God's order. *Rom.* 13.

Obey your Prelates, and be ſubject to them: for they watch, as being to render an account for your Souls, that they may do it with joy, and not mourning. *Heb.* 13.

LXXXVIII. *MED.*

Of Religious Diſcipline.

IF Religion is a *Building*,
The Rules are the *Foundation* thereof.
If Religion is a *Body*,
The Rules are the *Sinews* thereof.
If Religion is a *Fortreſs*,
The Rules are the *Walls* thereof.
If Religion is a *Holy Place*,
The Rules are its *Incloſure*.
You are no Religious man,
If you do not keep your Rules.
If you keep them by halves,
You are a Religious man by halves.
Or rather you are not at all.
As it is not to be a true Chriſtian,
Not to be a believer in all.

*

If you do not obſerve your Rules,
You will never be perfect.
Blood runs through the veins,
And Graces through the Rules.
Look how many of them you tranſgreſs,
So many Graces do you loſe.
One cannot, without danger of life,
Cut the Conduit-pipes of life.
Without the Rules of Religion,
One cannot arrive to perfection.

Obſerve the Laws of Nature,
And you will be a perfect man.
Obſerve the Laws of Grace,
And you will be a perfect Chriſtian.
Obſerve the Laws of your Order,
And you will be a perfect Religious man.
There is no Rule be it never ſo ſmall,
Which has not Graces of Salvation:
Which has not all the authority of God:
Which has not the ty of his power:
Which has not the ſeal of his goodneſs:
Which has not the Character of his Sanctity.

*

If you do not obſerve your Rules,
Your Virtues are Illuſions.
Your Devotions are irregular.
They are great ſteps out of the good way.
You draw off from perfection,
Inſtead of drawing near to it.
The Spirit of Singularity,
Is the beginning of Hereſies.
'Tis the Plague of Religion.
'Tis the Enemy of Humility.
'Tis the ruin of Communities.
Its Devotion is Schiſmatical.
Its Separation is Heretical.
Its Sentiments are preſumptuous.
Its Examples are ſcandalous.

*

He that is not in order,
Is ill treated by the Prince of order.
He that ſeparates himſelf from the Community,
Loſes the graces of the Community.

Unleſs you be a member of the body,
You will have no part in the life thereof.
The members are united by the Rules.
If you cut off the ligaments of graces,
You muſt be reckoned among the dead.

*

Unleſs you live in order,
You will never live in peace.
Your Rules are the Out-works,
Which cover and defend you.
If you quit theſe defences,
You run a hazard of being loſt.
Without the grace of vocation,
One cannot live in Religion.
This grace is tyed to the Rules.
It runs through theſe Channels.
Whoever breaks this commerce,
Does draw on himſelf an infinity of evils.

*

That which you break is ſmall,
But the damage thereof is conſiderable.
Theſe light unfaithfulneſſes
Diſpoſe you unto greater.
He that is not faithful in ſmall matters,
Will not be faithful in great ones.
How will you do hard matters,
If you do not do eaſie things?
A breach, be it never ſo little,
Breaks the Religious Incloſure.
This ſmall irregularity will produce a greater:
It will breed great temptations:
It will give an entrance to the Devil.

* This

*

This Rule, ſay you, is ſmall;
It is therefore eaſie to be obſerv'd.
You do ill therefore in breaking it.
It has coſt many a tear to him that made it.
A grace ought to be eſteem'd,
That coſt him dear that made it.
One ſparkle kindles a great fire.
A Fort is taken by a ſmall breach.
A ſmall cranny is enough to ſink a Ship.

*

Every thing in the ſervice of God, is great.
His Will heightens all that it orders.
'Tis he that made theſe Rules.
'Tis he that intimates theſe Laws to you.
They all have his hand and ſeal.
They all mark his authority.
He conducts every Being to its end.
He puſhes on all Creatures to their center.
The Inanimate by their weight.
The Rational by his Laws.
If you keep order, it will keep you.
If you diſturb it, it will diſturb you.
If you deſtroy it, it will deſtroy you.

*

O Chriſtian, and Religious Soul!
Do not diſturb the peace of your Siſters.
Do not undermine the foundations of your Order.
Do not ruin the prop of Religion.
Do not loſe the grace of your Vocation.
Do not rend the Breaſts of your Mother.
Do not afflict your Father's heart.

His Spirit is in his Rules.
You offend him, when you break them.
You ſlight him, when you neglect them.
You treat him as imprudent,
Since you reject his conduct.
You make him paſs for a Tyrant,
Who commands you things impoſſible.

*

Did you com into Religion,
For to live without Order, and without Religion?
The Laws do preſerve States:
The Rules maintain Communities.
To break one through contempt,
Is a ſin of conſequence.
Can one tranſgreſs it often and freely,
Without ſlighting it?
Can one deſire perfection, not being willing
To rid ones ſelf of one imperfection?

*

O my God!
How culpable am I,
In doing ill in the Land of the Saints?
I wear the Habit of a Religious man,
But I have not the ſpirit of one.
I dwell in a ſacred place,
With a profane Heart and Spirit.
I am the Plague of my Order.
The reproach of my Religion.
The ſcandal of my Brothers.
A grief to my Mother.
A burden to my Founder.
A Fugitive from his Law.

A man without Diſciplin.
A Religious man without Religion.

*

O good Shepherd run after me.
Bring back your ſtrayed Sheep.
Make her re-enter into the Fold.
If the Wolf finds her alone
He will devour her.
O I will henceforth follow you!
I will obey your Laws.
I will perform all my Duties.
I will henceforth live in order.
To have Rules, and not to keep them,
Is to ſeem to be a Religious man,
And not to be one.

Keep the Law and Counſel, and there ſhall be life to thy Soul. *Prov.* 3.

If you love me, keep my Commandments. *Jo.* 14.

He that is faithful in a ſmall matter, will be faithful in a greater. *Luk.* 16.

He that ſlights ſmall things will fall, &c. *Eccl.* 19.

They afflicted the ſpirit of the holy one. *Iſ.* 63.

Odious unto all, as an Out-law; and execrable, as an enemy to his country and citizens. 2 *Macch.* 5.

Great are thy judgments, O Lord, and unutterable are thy words. For this, undiſciplined Souls have gone aſtray. *Wiſd.* 17.

The End of the Firſt Tome.

THE THIRD PART.

OF THE Principal Myſteries of the Life and Death of the Son of God, and of his Holy Mother.

LXXXIX. *MED.*

Of the Imitation of Jeſus Chriſt.

JESUS has ſaid this:
We muſt therefore believe it.
JESUS has don this:
We muſt therefore do it.
His Doctrin is the Rule of our Faith.
His Example is the Rule of our Manners.
He is infallible in his words.
He is impeccable in his actions.
I am an Heretick in my Spirit,
If I do not believe what he has ſaid.

I am an Heretick in heart
If I do not do what he has don.

*

I ſhall be perfect,
I ſhall be cheriſhed by God,
I ſhall love God,
I ſhall be ſaved,
} if I am like unto Jeſus.

*

O what happineſs! to be like unto God.
To live like God. To ſpeak like God.
To act, to ſuffer, and to dy like a God.

*

Was it thus that Jeſus ſpoke?
Was it thus that JESUS acted?
Was it thus that JESUS ſuffered?
My Brethren put on Jeſus Chriſt
As a Garment which covers Body and Soul.

Look on, and make it according to the pattern that was ſhewed thee in the Mount. *Exod.* 25.

Whom he has predeſtinated to be made conformable to the Image of his Son. *Rom.* 8.

He that ſays that he remains in him, ought as he walked, to walk alſo. 1 *John* 2.

I have given you an example, That as I have don, ſo you do alſo. *John* 13.

XC. *MED.*

Of the Virtues of Jeſus compared to our Vices.

JESUS was poor: and I am rich.
JESUS was humble: and I am proud.
JESUS was mild: and I am cholerick.
JESUS was patient: and I will endure nothing.

*

Jeſus did pardon: and I will revenge my ſelf.
Jeſus obeyed: and I will command.
Jeſus was hated: and I would be beloved.
Jeſus was ſlighted: and I would be honoured.
Jeſus lay hid: and I would appear.
Jeſus aſcended into Heaven by pain:
And I would aſcend through Pleaſure.
Is it juſt, that the Slave
Should be better treated than the Child?
And the Criminal than the Innocent?

*

O how I fear to be reprobated,
Being ſo little like to the firſt of the Predeſtinate!

Is thy heart upright as mine is? 4 *Kings.* 10.
The Diſciple is not above his Maſter, nor the Servant above his Lord. *Matth.* 10.
He is made unto us Wiſdom from God, and Juſtice, and Sanctification, and Redemption. 1 *Cor.* 2.
I am the way, the truth and the life. *Jo.* 14.

XCI. *MED.*

Of the Nativity of JESUS Christ.

NEver did God ſhew himſelf greater,
Than when he made himſelf little.
Never more powerful,
Than when he made himſelf weak.
Never more amiable,
Than when he made himſelf miſerable.

*

When I ſee God becom the Son of man,
I know that man may becom the Son of God.
When I ſee him in a ſtable,
I know that we ought to humble our ſelves.
When I ſee him on the ſtraw,
I know that the grandures of the World
Are nothing but dung.
When I ſee him weep,
I know that we muſt ſuffer.

*

All the Wiſdom of God
Is included in this Child.
All his Actions are Rules of Wiſdom.
His Stable is the School of Wiſdom.
His Crib is the Throne of Wiſdom.
His Silence is the Voice of Wiſdom.
His Sleep is the Extaſie of Wiſdom.

*

Either Jeſus is deceived,
Or the World is miſtaken.

Which

Which of the two will you believe?
The Birth of Jeſus is the Reprobation of the World.
He has condemn'd all that he has rejected.
Unleſs I am like unto this Child,
I ſhall never be ſaved.

I Evangelize unto you great joy, &c. *Luk.* 1.
She ſwathed him in clouts, and laid him down in a manger. *ibid.*
A child is born to us, and a Son is given to us. *Iſ.* 9.
Let us go over to *Bethlehem*, and ſee this Word that is don. *Luk.* 2.
The Word was made fleſh. *John.* 1.

XCII. *MED.*

Affections of tenderneſs towards the Infant Jeſus.

O God of Wiſdom! who haſt choſen a Stable
For the Palace of thy greatneſs!
Who haſt choſen a Crib for thy Throne of glory!
Where ſhall I hide my ſelf in thy Preſence?
What a confuſion is it to a Proud man
To ſee a God on a Dunghil?
What inſolence is it for a worm of the Earth,
To be yet deſirous to raiſe himſelf?
Is it You, or the World that is miſtaken?
Can the Wiſdom of God be deceived?

*

O God of Goodneſs!
How have you hid your Greatneſs?
But how have you made your Mercy to ſhine?
You never render'd your ſelf more amiable,
Than when you made your ſelf miſerable.
You never appear'd greater in goodneſs,
Than when you annihilated your Majeſty.
I did dread you heretofore as you were God:
But I am forc'd to love you as you are Man.
Who can be apprehenſive of an Infant?
Who is not melted by the tears of an Infant?
Your weeping moves compaſſion, but not fear.
It gives me hopes, but not a diffidence.
If you could make your Son the Son of Man,
Cannot you make me the Son of God?
If you could make your ſelf miſerable,
Cannot you make me happy?

*

O divine Babe! O the love of all Ages!
O the faireſt of Men! O the deſire of Heaven!
When I hear you groan and ſigh,
I cannot hinder my ſelf from loving you.
I have a long time reſiſted your power.
I yield now unto your weakneſs.
I have ſlighted your greatneſs,
But I ſubmit my ſelf to your humility.
I have fought againſt you as you were God,
But you triumph over my heart as you are Man.
I defended my ſelf againſt your wrath,
But I cannot reſiſt your love.

* O

*

O the greateſt of all Kings!
How does your Majeſty aſtoniſh me?
But how does your Humility raviſh me?
How wonderful are you as you are God?
But how lovely are you as you are Man?
I am more ſurprized to ſee you humbled,
Than to ſee you elevated:
To hear you cry, than to hear you thunder.
One only Tear of yours ſtirs up in my heart
A greater fire of love, than all the fires of *Sinai*.
O ſince you have taken on you my Miſeries,
I hope you will give me your goods!
Since you are com down upon Earth,
I hope that you will raiſe me up to Heaven!

*

O dear Son of *Mary*!
Com into my arms.
Repoſe your ſelf on my heart.
Water me with your tears.
Warm me with your love.
Bleſs me with your little hands.
Kiſs me with your little mouth.
I forget what I am,
Since you forget what you are.
If I fail in the reſpects that I owe you,
'Tis your love that is the cauſe thereof.
Make your ſelf leſs amiable,
If you will not be beloved.
When I ſhall ſee you on a Throne,
I ſhall be ſeized with fright.
But when I conſider you in a Crib,
I ſhall love you with all my heart.

I ſhall approach you without fear.
I ſhall love you without diffidence.
I ſhall ſerve you without diſguſt.
I ſhall give you all without reſerve.
I ſhall bleſs you without reſpit.
I ſhall praiſe and bleſs you without end,
Both in Time, and Eternity. *Amen.*

XCIII. *M E D.*

Of the Poverty of the Infant Jeſus.

JEſus made himſelf poor, to enrich us.
Jeſus ſtripped himſelf, to cloath us.
Jeſus came down on a Dunghil,
For to raiſe us up to a Throne.
Jeſus contemned riches,
To teach us to contemn them.

*

Compare, O Worldling,
Thy houſe to his Stable.
Thy bed to his Crib.
Thy doon, to his Dunghil.
Thy cloaths to his Swath-bands.
Thy riot to his Nakedneſs.

*

Jeſus is poor: And thou art rich.
Jeſus in a Stable: Thou in a Palace.
Jeſus on the ſtraw: Thou on a doon-bed.
Jeſus is all naked: Thou art well clad.
Jeſus wants all things: Thou nothing.

*

O divine Babe!
How does your Birth rejoyce me?
But how does your Poverty afflict me?
How does your Infancy comfort me?
But how does your Crib aſtoniſh me?
I will love the Poor, ſince I cannot love Poverty.
I will relieve the Poor,
That I may relieve your neceſſity.
I will cloath the Poor,
That I may cover your nakedneſs.

*

I ſhall not be ſaved, unleſs I be like unto you.
I muſt be poor as you are;
Or you muſt be rich as I am.
If therefore I will not be poor as you are,
I muſt make you rich as I am.

*

'Tis to do good to you to do it to the poor.
I will therefore relieve you
In the perſon of the poor.
I will feed you, lodge, and cloath you, in, *&c.*
O I think my ſelf happy,
That I can render back to you
What you have given me!
That I can help you out of your neceſſity.
That I can cloath, feed, and lodge you.

The foxes have their holes, and the Birds of the air their neſts: but the Son of Man has not where to lay his head. *Matth.* 8.

He came into his own, and his own received him not. *Jo.* 1.

Amen I ſay unto you, as long as you have don to one of theſe my leaſt brothers, you have don to me. *Matth.* 15.

He was made poor being rich, that by his poverty you might be made rich. 2 *Cor.* 8.

XCIV. *MED.*

Of the Humility of the Infant Jeſus.

GOD did annihilate himſelf,
By uniting himſelf to nothing.
He hath humbled all his whole greatneſs.
He has made himſelf as little as he was great.
He debaſed himſelf as much as he was elevated.
His humiliation is infinit: ſubſtantial: eternal.
As long as he keeps his humanity,
He will keep the marks of his humility.

*

Why was he made man?
Why was he made paſſible and mortal?
Why did he take our fleſh?
Why was he made an Infant?
Why would he be born of a Woman?
Why would he lodge in a Stable?
'Tis to pull down our pride;
For to teach us humility:
For to win our hearts:
For to be more like us.

*

O Divine Babe!
How great are you in Heaven?
But, how little are you on Earth?

How

How are you honoured by the Angels?
But how are you deſpiſed by men?
How do I reſpect you in the form of God?
But how I love you in the form of an Infant?
'Tis an aſtoniſhing thing,
To ſee a God humbled.
But much more aſtoniſhing,
To ſee a Man elevated.
O how am I confounded,
To be proud before an humbled God.

Whoſoever ſhall humble himſelf like this little one, he is the greateſt in the Kingdom of Heaven. *Matth.* 18.

Behold God is my Saviour, I will do confidently, and will not fear. *Iſai.* 12.

He exinanited himſelf, taking the form of a Servant. *Phil.* 2.

XCV. *MED.*

Of the Divine Humiliations in the Myſtery of the Incarnation.

THe Word was God, and he became Man.
The Word was happy,
And he became miſerable.
The Word was holy,
And he took the form of a ſinner.

*

He became man,
For to communicate his Divinity to us.

He became miſerable,
For to communicate his felicity to us.
He appeared to be a ſinner,
For to communicate his ſanctity to us.

*

O Jeſus, annihilated under the form of Man!
Of a Sinner: of a Wretch:
O the greateſt, and the leaſt!
O the firſt, and the laſt!
O the higheſt, and the loweſt!

*

My Soul!
Wilt thou be proud,
Seeing thy God annihilated?
Wouldſt thou appear to be a Saint,
Contemplating thy God under the form of a Sinner?
VVouldſt thou live in pleaſures,
Seeing thy God in miſery?

*

O Nothing!
VVilt thou never annihilate thy ſelf?
VVilt thou never be in thy proper place?
What good haſt thou don?
What ill haſt thou not don?
Whence didſt thou com?
Whether art thou to go?
'Tis an unſupportable pride
For man to grow proud,
When he ſees his God humbled.

The Word was made fleſh. *John.* 1.
He exinanited himſelf, taking the form of a ſervant. *Phil.* 2.

God

God ſending his Son into the ſimilitude of the fleſh of ſin. *Rom.* 8.

Him who knew not ſin, he made him a ſin for us, that we might be made the juſtice of God in him. 1 *Cor.* 5.

XCVI. *MED.*

Of the Holy Name of Jeſus.

JESUS is a name of *greatneſs*, *ſweetneſs*, *valour*.

Of *greatneſs*: which ſignifies the God of men.
Of *ſweetneſs*: which ſignifies the Father of men.
Of *valour*: which ſignifies the Saviour of men.
His *greatneſs*, makes him to be ador'd in Heaven.
His ſweetneſs, makes him be belov'd on Earth.
His valour, makes him be fear'd in Hell.

*

When I pronounce the Name of JESUS,
I repreſent to my ſelf the greateſt of all Kings.
The moſt charitable of all Fathers.
The moſt valiant of all Warriours.
The moſt humble of all Men.
The moſt faithful of all Friends.
The mildeſt of all Maſters.
The moſt obliging of all hearts.
The moſt amiable of all Eſpouſes.

*

When I pronounce JESUS,
My ſadneſs is diſſipated.
My courage is raiſed.

My heart diſplays it ſelf. My ſpirit awakens.
My ſoul melts into joy.
All my Enemies fly away.

*

If Jeſus is my Saviour, cannot he ſave me?
Ought he not to ſave me?
He is charged with my Salvation.
He has accepted the commiſſion of it.
He makes it his buſineſs.
He will ſpare nothing for that end.
It will coſt him his life.
What can I fear having a Saviour?
What ought not I to hope for,
Having ſuch a Saviour?

*

O JESUS! The Father of the poor.
The Comforter of the afflicted.
My Soul is ſpeechleſs before you.
My heart ſays to you, *that you are all its good.*
Be unto me a JESUS in my life.
Be unto me a JESUS at my death.
If I have committed what may damn me,
You have not loſt what may ſave me.

*

O JESU! Put your ſelf as a ſeal upon my heart!
As a ſeal upon my mouth:
As a ſeal upon my arm.
That I may think on nothing but you,
Speak of nothing but you.
Labour only for you.

*

O JESU! I adore you, as a name of *greatneſs.*
I love you, as a name of *ſweetneſs.*
invocate you, as a name of *valour.* I

I will give my blood for to be ſaved,
Since you gave yours for to be a Saviour.
I will ſuffer Wounds as you did,
That with you, I may be a Saviour of men.

But thou art in us, O Lord, and thy holy name is invocated on us. *Jer.* 14.

It ſhall be that every one, who invocates the name of Lord, ſhall be ſaved. *Joel.* 2.

For there is no other name under Heaven given to men, in which we muſt be ſaved. *Act.* 5.

In the name of Jeſus let every knee bow. *Phil.* 2.

XCVII. *MED.*

Of the Kingdom of God.

GOD reigns in the heart of man.
Man reigns in the heart of God.
God reigns, when man does his Will:
Man reigns, when God does his will.
God does the will of Man,
When man does the Will of God.
God obeys Man, when Man obeys God.
God reigns by his Providence,
And man by his Obedience.
To ſerve God is to reign.
To obey God is to command.

*

O my God!
How juſt it is that I ſhould depend on you?
But is it juſt that you ſhould depend on us?
How juſt is it that I ſhould do your will?
But is it juſt that you ſhould do mine?

And yet you promiſe to do the will
Of thoſe, who do yours.

*

O you ſhall henceforth be my treaſure!
Since my heart, O my God, is yours.
O the good Maſter!
Who does the will of his Servants.
O the naughty Servant!
Who will not do the will of his good Maſter.

He will do the will of thoſe that fear him. *Pſal.* 44.
I am in the midſt of you as one that ſerves. *Luk.* 22.
Thy Kingdom com. *Matth.* 5.
The Kingdom of God is within you. *Luk.* 17.

XCVIII. *MED.*

Of the Kingdom of Jeſus Chriſt, and that of Satan.

NO Man can be without a Maſter;
And he can have but one.
You muſt either belong to *Jeſus*, or to *Satan*.
You are his Servant, whoſe will you do.

*

Jeſus is the beſt of all Kings.
Satan is the cruelleſt of all Tyrants.
Jeſus loves us to the height of his love.
Satan hates us to the height of his hatred.
Jeſus reigns in peace.
Satan reigns in trouble.

Jeſus

Jeſus conducts us to Heaven.
Satan puſhes us on to Hell.

*

Jeſus is not our King,
Unleſs we keep his Commandments.
He reigns over our Spirit by faith.
Over our hearts by charity.
Over our deſires by hope.
Over our ſoul by peace.
Over our body by ſuffering.
He governs us by his wiſdom.
He ſuſtains us by his power.
He ſanctifies us by his love.
His Wiſdom governs us,
When we renounce our own lights.
His power ſuſtains us,
When we renounce our own forces.
His love ſanctifies us,
When we renounce our own deſires.

*

To do what God would have us do.
To ſuffer what he ſends us.
To conſerve our ſelves in his grace.
To keep our hearts in peace.
Not to do any thing through paſſion.
To obey his inſpiration.
To be ready to do all things.
To be ready to do nothing.
Not to deſire any good thing.
Not to refuſe any evil.
To be always contented.
To live and dy on the Croſs.

This is the Kingdom of Jeſus.
This is that which makes his Empire.

* O JESUS my King!
I am your ſervant, and the Son of your hand-maid.
Alas! How can you enter into a heart,
From whence I have ſo often driven you?
'Tis a long time ſince you have not liv'd in me.
Since I have been in your grace.
Since you reign not in me.
Since you reign not in me in peace.
Re-enter, O Lord, into your Kingdom,
And never go out of it any more.
Defend your ſelf in it,
Againſt the enemies of your Crown.
Satan ſays, that he is my Maſter.
The *World* ſays, that I am his Slave.
Pride ſays, that I belong to him.
Senſuality ſays, that I am hers.
And I ſay, that I belong to Jeſus.
That I am redeemed with the blood of JESUS.
That I have no other Maſter but Jeſus.
That I will dy in the Service of Jeſus.
That nothing ſhall ſeparate me from Jeſus.

Behold your King. *John.* 19.
My Kingdom is not of this World. *ibid.*
Do thou and thy Son rule over us. *Judg.* 8.
Let not Sin therefore reign in your mortal body. *Rom.* 6.
The King of Kings, and Lord of Lords. *Apoc.* 13.

XCIX. *MED.*

Of the Paſſion of JESUS *Chriſt in general.*

JEſus is the true Son of God.
He is the holieſt of all men.
He is the greateſt of all Kings.
He is the beſt of all Friends.
He never diſobliged any one.
He did good to all the World,
And all the World did ill to him.
As he ſuffered for all men,
So he ſuffered from all men.
There was no Sex, nor Condition,
Which did not contribute to his Paſſion.
Jews, Gentils, Prieſts, and Kings
All laboured to his Croſs.

*

Jeſus ſuffered all ſorts of evils:
In his body, and in his ſoul.
In his ſpirit, and in his heart.
In his memory, and in his imagination.
In his honour, and in his goods.
In his parents, and in his friends.
In all his ſenſes, and in all his members.
He is a man of ſorrows and pain,
And I would be a man of pleaſures.

*

Jeſus is the Victim of all times.
He is the Victim of all men: juſt and ſinners.

He

He is the Victim of our Crimes.
As he loaded himſelf with all our Crimes,
He was crown'd with all our ſufferings.
As there is no man, that he did not love,
So there was none that he did not ſuffer for.
But he principally ſuffered for me,
And yet I will endure nothing for him.

*

Who did oblige him to dy for ungrateful People?
Why would he make himſelf miſerable?
He died for to reſtore life to us.
He made himſelf miſerable, to make us happy.
He delivered himſelf up to his Enemies.
He did not appeal from *Pilate*'s Sentence.
He wrought no Miracle for to ſave himſelf.
He was crucified all his life long.
His Heart was crucified before his Body was.
He died with a deſire to dy.
His greateſt ſufferance was,
That he did not ſuffer.

*

O moſt ſweet Jeſus!
You ought to reſt ſatisfied,
For you have been ſatiated with reproaches.
You cannot ſuffer more, than you have ſuffered.
You could not dy more cruelly, than you died.
And I would live in delights.
Where ſhall I find Examples of your goodneſs?
Examples of my malice?
Examples of your love?
Examples of my ingratitude?

In him dwells all plenitude of the Divinity corporally. *Col.* 2.

God anointed him with the Holy Ghoſt and virtue, who paſſed along, doing good, and healing all that were oppreſt by the Devil, becauſe God was with him. *Act.* 10.

Who loved me, and gave himſelf for me. *Gal.* 2.

I am to be baptized with a Baptiſm, and how am I ſtraitened until it be performed? *Luk.* 12.

From the ſole of the foot to the crown of the head, there is no health in him. *Iſai.* 53.

C. *MED.*

Of the Sadneſs of the Son of God in the Garden of Olives.

JEſus is ſad even unto Death,
At the ſight of his torments:
Of my Sins: Ingratitudes: Miſeries.

*

He was ſeized with fear, for to ſhew,
That he was a man like me:
That he was weak like me:
That he ſtript himſelf of his force,
And cloathed himſelf with my weakneſs:
That he gave me his courage:
That he took my timidity.
He trembles, to give me aſſurance.
He fears, for to encourage me.
He falls, for to raiſe me up.

*

Pleaſure and *Pain*, make all the Sins of men.
Deſire and *Fear*, make all the Paſſions of men.

Jeſus

Jeſus has conquered both theſe Enemies,
And has given us his ſtrength for to conquer them.
He abſtain'd from all Pleaſures.
He ſuffered all Pains.
He renounced all Deſires.
He ſurmounted all Fears.
He ſweat Blood and Water.
He fought even unto Death.

*

O divine Saviour!
How rough was this firſt encounter to you?
How bloody was this battle to you?
Alas! I was in your heart for to afflict you.
In the arms of the *Jews* for to torment you.
My Sins were in the World before you,
Since it were they that afflicted & crucified you.

*

O divine Maſter!
You give us excellent Examples,
But no body will imitate them.
You give us excellent Leſſons,
But no body will learn them.
You go the firſt to the on-ſet,
But no body will follow you.
Your Diſciples have forſaken you.
They ſleep during your agony.
They afflict you inſtead of comforting you.
They betray you inſtead of helping you.

*

What a confuſion is this for me.
I yield to a human temptation,
Being ſupported by the force of a God.

And Jeſus ſurmounts the temptations of the Devil,
Being cloathed with the weakneſſes of all men.

*

O pretious Blood!
Which batheſt an ungrateful ground:
Warm, and water my heart.
O my Redeemer!
I will henceforth imitate your courage.
I will reſiſt even unto blood.
I will triumph over the fleſh.
I will fight even unto Death.
O, I will drink of your Chalice,
Since you vouchſafed to drink mine!

He began to fear, and to be heavy. *Mark.* 14.
My Soul is ſad even unto death: ſtay here, and watch. *ibid.*
His ſweat became as drops of blood, trickling down upon the earth. *Luk.* 22.
He ſurely hath born our infirmities, and our ſorrows he hath carried. *Iſai.* 53.

CI. *MED.*

On the Prayer of our Lord in the Garden.

JEſus draws off from his Diſciples,
And prays to his Father in his ſadneſs.
He prays with Reverence: Perſeverance:
Reſignation: He prays, and is not heard.

He

He teaches us how to pray.
He teaches us how to reſign our ſelves.

*

O the good Jeſus!
He would not be heard, that we might be heard.
He obtain'd no favour for himſelf,
But he obtained favour for us.

*

Pray in your Afflictions. Pray alone by your ſelf.
Pray with Humility: Reſignation: Conformity.
Never be weary of Praying.
Say to God in all your fears.

*

Moſt holy and moſt charitable Father!
Here is a Chalice of confuſion,
Which my Enemies prepare for me to drink.
Remove it, if it pleaſe you, from me:
Yet not my will be don, but thine.

*

Father of Mercy!
Here is a Chalice of Pain that is very bitter.
Make it, I beſeech you, to paſs from my mouth:
Yet not my will be don, but thine.

*

Father of the Poor!
Here are my Goods taken away from me.
Here is a Chalice of Poverty,
Which they will make me drink.
Cannot I be diſpenſed from it?
Let thy will be don, and not mine.
Thus run through all your Pains.
Repreſent them quietly to God,
And conform your ſelf to his Will.

Going

Going forwards a little he fell proſtrate on his face, praying. *Matth.* 26.

My Father, if it be poſſible, let this Chalice paſs from me: yet not as I will, but as thou wilt. *ibid.*

Father, if this Chalice cannot paſs unleſs I drink it, thy will be don. *ibid.*

My God I will cry out by day, and thou wilt not hear. *Pſ.* 21.

CII. *MED.*

Of the Outrages that our Lord ſuffered in Anna's *and* Caiphas's *houſe.*

TO give buffets to a God.
To ſpit in his face.
To treat him as a falſe Prophet.
To declare him a Blaſphemer.
To judge him worthy of Death.
To condemn him as a Criminal.
O abominable Impiety!
O deteſtable Crime!

*

This is what you do when you offend God.
When you offend your Neighbour.
You ſtrike Jeſus, when you ſtrike his Members.
You diſhonour Jeſus,
When you diſhonour his Members.

*

Suffer like Jeſus, the injuries ſpoken to you.
Suffer like Jeſus, the outrages don to you.
Are you more noble than he?

Are you more innocent than he?
Are you worſe treated than he?
Jeſus ſuffers; and will you ſuffer nothing?
Jeſus does not revenge himſelf; and will you?

*

O JESU! I deſerv to be deſpiſed,
Since I have ſo often deſpiſed you.
I well deſerv to receiv buffets,
Becauſe I have ſo often buffeted you.
Behold you are declar'd guilty:
And I would paſs for innocent.
Behold you are condemn'd to death,
And yet I will not leav my life.
O I will dy for you, ſince you died for me!
I will ſuffer for you, ſince you ſuffer'd for me.

*

Shut my mouth when I would complain.
Ty up my tongue, when I would ſpeak.
If I give ſcope to my choler,
I ſhall no more be able to retain it.
I reſolve therefore never to ſpeak in paſſion.

One of the ſervants that ſtood by, gave a buffet to Jeſus. *John.* 18.

He hath blaſphem'd, what need we any longer of witneſſes? What do you think? And they anſwering, ſaid, He is guilty of death. *Matth.* 26.

They ſpit in his face, and beat him with buffets. *ibid.*

I have not turned away my face from thoſe that rebuked me, and from thoſe that ſpit upon me. *Iſai.* 50.

He ſhall give his cheek to the ſtriker: he ſhall be filled with reproaches. *Thren.* 3.

Why doſt thou ſtrike me? *John.* 18.

I was troubled and did not ſpeak. *Pſ.* 76.

CIII.

CIII. *MED.*

Of the Contempt that Herod *uſed Jeſus Chriſt with, and that Jeſus Chriſt ſhewed of* Herod.

Herod deſires to ſee Jeſus:
And Jeſus does not regard him.
Herod asks queſtions of Jeſus:
And Jeſus gives him no anſwer.
Herod requires Miracles of Jeſus:
And Jeſus works none.
Herod ſcorns Jeſus: And Jeſus cares not.
The Wiſdom of God paſſes for folly,
With the People of the wide World.
The Humility of Jeſus does not pleaſe,
The Grandees and Sages of the World.

*

Jeſus does not ſpeak to the Proud.
He does not manifeſt himſelf to the curious.
He is not delighted with the unchaſt.
He abhors Adulterers.
He withdraws his graces from the ungrateful.
He deſpiſes thoſe that deſpiſe him.
He is ſilent after that he has ſpoken.
He holds his peace, after he has called.
He withdraws after that he has ſought.

*

Herod, thou didſt put S. *John* to death.
Thou didſt ſtifle the Voice of Jeſus.

Thou haſt ſlighted his Counſels.
Thou didſt ſacrifice him to thy Paſſion.
Jeſus is dumb for thee.
Thou haſt kill'd his Voice.
Wonder not then that he cannot ſpeak to thee.

*

O My God!
How dreadful is your ſilence?
How I fear leaſt you ſpeak no more to me!
Alas! How many Prophets have I put to death?
How many Precurſours have I killed?
How many Inſpirations have I ſtifled?
How many Graces have I rejected?
I hear your Word, and I obey it not.
I read good Books, and I profit not.
O I will henceforth obey you!
O I will this day be converted!

Herod was a long time deſirous to ſee him, becauſe he had heard many things of him, and he hoped to ſee him work ſome miracle. *Luk.* 23.

He queſtioned him with many ſpeeches, but he anſwered him nothing. *ibid.*

And *Herod* with his army ſet him at nought. *ibid.*

That which is fooliſh of God is wiſer than men; and that which is weak of God, is ſtronger than men. 2 *Cor.* 1.

To thee, O Lord, will I cry, be not ſilent from me, leaſt at any time thou hold thy peace from me, and I ſhall be like to them that go down into the lake. *Pſ.* 27.

There is a time to be ſilent, and a time to ſpeak. *Eccl.* 3.

CIV. *MED.*

Of the Preference of Barabbas *before* JESUS *Chriſt.*

THe *innocent* is compared to the *nocent*.
The juſt man to a Thief.
A King to a Slave.
The God of ſanctity to a Sinner.

*

This outrage is leſs ſenſible to him,
Than that which a Chriſtian does to him,
When he compares him with a Creature.
When he prefers *Lucifer* before him.
As often as you ſin, you make this compariſon.
You give him this confuſion.

*

O JESUS!
The greateſt, and the leaſt.
The firſt and the laſt.
When I ſee you at the feet of *Judas*,
I find no place to put my ſelf in.
When I ſee you beneath *Barabbas*.
I ſee nothing but Hell where to hide my ſelf.
Is it juſt that I ſhould be above you?
You are now the laſt of all men.
If I prefer my ſelf before one only man,
I muſt prefer my ſelf before you.

*

O my Soul!
Suffer contempt. Seek humiliations.

Envy not the elevation of others,
But love abjections.
If thou exalteſt thy ſelf, God will depreſs thee.

Whom will you that I releaſe to you, Barabbas or Jeſus, that is called Chriſt? *Matth.* 27.

To whom have you compared me, and to whom have you likened me? *Iſai.* 46.

They all cried out ſaying: not him but Barabbas. *Joh.* 19.

I have bred up children, and exalted them, but they have ſlighted me. *Iſai.* 1.

CV. *MED.*

Of the Flagellation of Jeſus Chriſt.

JEſus was ſcourged like a Slave.
He is all bathed in his blood.
His Body is but one wound.
His Bones are ſeen through his wounds.
The Lamb is now flayed.
He muſt be put on the Croſs.

*

O Chriſtian Soul!
Take theſe whips into thy hand.
Do juſtice to thy ſelf: ſay,
It is I that have ſinned:
It is I that ought to be puniſhed.
Is it juſt that I ſhould be without wounds?
Seeing my King loaden with wounds,
How ſhall my Body be glorified
Unleſs it be purged by Sufferings?

Thoſe

Thoſe who are not chaſtized with Men,
Shall be chaſtized with the Devils.

*

O moſt holy Lamb!
What Crime haſt thou committed,
That thou ſhouldſt ſuffer ſuch pain,
And undergo ſuch confuſion?
Alas! Thou payeſt in thy fleſh,
The criminal Pleaſures of ours.
'Twas for to expiate the ſins of our bodies,
That thine was thus torn.

*

O Virginal Fleſh!
Into what a condition, have the infamous
Pleaſures of men reduced thee?
O I will chaſtize my body,
That I may make it like unto thine.

*

My God!
I confeſs my cowardice.
I have not the courage to chaſtize my ſelf.
Take therefore the whip into thy own hand.
Spare not thy Corrections.
I am diſpos'd to all that thou think'ſt fit.
Chaſtize me if it be neceſſary.
But chaſtize me like a Father,
And not like a Judge.
Chaſtize me out of love,
And not in thy wrath.
Chaſtize me *Now*, and not in *Eternity*.

Then Pilate took Jeſus and ſcourged him. *Jo.* 19.
He delivered Jeſus beaten with whips. *Mark.* 15.
Many are the ſcourges of a ſinner. *Pſ.* 31.

I am prepared for ſcourges: and my ſorrow is always in my ſight. *Pſ.* 37.

Thev are not in the labour of men, and they ſhall not be ſcourged with men. *Pſ.* 72.

Our Lord chaſtizes thoſe he loves: and he ſcourges every Son whom he receives. *Heb.* 12.

CVI. *MED.*

Of the Crowning with Thorns.

JEſus is crown'd with Thorns: Sorrows: Ignominies.
He wore this Crown to make his Head ſuffer.
For to expiate the pleaſure of our thoughts.
For to puniſh our Ambition.
For to purifie our Imagination.
For to ſhew what ſort of Kingdom his was.
For to declare who are his Subjects.
The *Jews* renounce him for their King,
And ask to have him crucified.

*

Chriſtian behold your King!
Will you have him with this *Diadem*?
If you are the Son of God, as he is,
You muſt be put on the Croſs with him.
If you will wear a Crown of Gold in Heaven,
You muſt wear a Crown of Thorns on Earth.
Ought a member to be delicate
Under a head crown'd with ſorrows?
The Crowns of the World, are Crowns that ſhine.

The

The Crowns of Jeſus, are Crowns that prick.

*

O ye Daughters of *Jeruſalem!*
Com forth and ſee King *Salomon* with the Diadem,
Which his Mother has crown'd him with.
Alas! the Synagogue is not a Mother,
But an inhuman *Mother-in-Law.*
She crowned her ſelf with Roſes,
And crowned her God with Thorns.
Chriſtian!
As often as you entertain foul, and ambitious thoughts:
So often do you renew his torments.
You ſtrike in theſe bloody prickles.
You afflict his ſpirit.
You crown him with ignominies.
O ye Daughters of *Jeruſalem!*
Behold the man, that has ſaved you!
Behold the man, whom you have crucified!
The man, who has loved you ſo much.
The man, whom you ceaſe not ſtill to perſecute.

*

O the faireſt of Men! O the greateſt of Kings!
I will never offend you more.
The *Jews* will not have you.
The Worldlings will obey *Cæſar.*
The Rich will have a God of Silver.
The Senſual will have a God of Pleaſures.
And I will have a King of Sorrows.
I will have a poor and deſpiſed King.
I will have no other King but JESUS.
I will be crowned like Jeſus.

The

The Souldiers platting a crown of thorns, put it upon his head, and they put about him a purple garment. *John.* 19.

Jeſus went forth carrying the Crown of thorns, and the purple veſtment. *ibid.*

Lo the Man. *ibid.*

Lo your King. *ibid.*

Crowning, he will crown thee with cribulation. *Iſai.* 22.

We have no King, but Cæſar. *John.* 19.

Jeſus of Nazareth the King of the Jews. *ibid.*

My King and my God *Pſal.* 5.

CVII. *MED.*

On Jeſus Chriſt's journey in carrying of his Croſs.

JESUS carries his Croſs on his Shoulders.
He ſinks under ſo heavy a weight.
They ſubſtitute a poor man in his room,
Who carries it for him, and after him.
He was forced to take it up,
And follow Jeſus Chriſt.

*

How coms it that he permits himſelf to be relieved?
That he does not work a Miracle,
For to carry his Croſs?
'Tis to teach men, that this Croſs is due to them.
That he took it on himſelf for their ſakes.

That

That we help him to carry his Croſs,
When we carry ours with patience.
That to be his Diſciples,
We muſt carry our Croſs.
That he carries our Croſs with us,
And that we ought to carry his Croſs with him.

*

O happy *Simon!*
Who carried the Croſs of JESUS.
Chriſtian, it is in your power
To have the ſame honour as he had.
All our Croſſes are pieces of his Croſs.
They have touched his Soul or his Body.
He firſt drunk in our Chalice.
He ſuffered all that we ſuffer.
He hath eſpouſed all our Sorrows.
There is not one of them that entred
Not into his heart.

*

O JESUS my Lord!
I will follow you whereſoever you go.
And ſince that you are loaden with a Croſs,
I will carry one after you.
'Tis the Trophy of my Salvation.
'Tis the Standard of my Religion.
'Tis the Seal of my Predeſtination.
I will not therefore forſake it.
I will not drag it after me,
But I will carry it, and keep you Company.

*

O Holy Croſs!
Who wert conſecrated with the blood of a God.
Receive me into thy Arms.

Let

Let me repoſe on thy Boſom.
Give thy ſelf wholly to me,
As I give my ſelf wholly to thee.
Carry me, that I may carry thee.
Claſp me ſo ſtrongly betwixt thy arms,
That nothing may ſeparate me from thee.

Carrying his own Croſs, he went forth into that which is called the place of Calvary. *John.* 19.

Com, and follow me. *Mark.* 10.

Then Jeſus ſaid to his Diſciples: if any one will com after me, let him deny himſelf, and take up his Croſs, and follow me. *Matth.* 16.

I will follow thee whitherſoever thou goeſt. *Luk.* 9.

We have all ſtrayed like Sheep: and God laid on him the iniquites of us all. *Iſai.* 53.

CVIII. *M E D.*

Of Jeſus Crucified.

JEſus was extended on the Croſs.
He was nail'd to it by his Hands and Feet.
He is faſtned to it with violence.
He is elevated with pain.
He reſts only on his Wounds.
There iſſue out of them four Rivers of Blood,
Which water the Field of the Church,
And which blot out the ſins of the World.

*

He is preſented with bitter Wine to drink,
Which would have aſſwaged his ſorrow.

He

He takes ſom of it into his mouth,
That he may feel the bitterneſs of it:
But he does not ſwallow it down,
That it may not allay his torments.
He is blaſphem'd: he is curſed:
He is invited to com down from the Croſs,
But he remains on it even to the end.

*

O Jeſus I adore thee
On this Throne of Sorrows and Ignominies!
O Divine Saviour!
I caſt my ſelf into thy arms,
Since thou doſt extend them for to embrace me.
O Sacred Victim of love,
All burnt and conſum'd with Sufferings!
O High Prieſt of the new Law!
What doſt thou do upon this Croſs.
Com down, and all the World will believe in thee.

*

O com not down!
If thou art the Son of God, thou muſt dy on it.
If thou com'ſt down, they will not believe in thee.
They will not follow thee.
Every one will fly from his Croſs:
No body will dy upon it.

*

O my dear Croſs!
I kiſs thee, and imbrace thee.
I will dy betwixt thy arms.
I have eſpouſed thee in my Baptiſm:

This

This Marriage is indissoluble.
There is nothing but death,
That can separate us.
Let the World be no more troublesom to me;
I bear the marks of our Lord Jesus in my Body.
I am Crucified with him.
I will dy with him.

*

My Soul!
Look on thy Saviour on the Cross.
It is thy sins which have Crucified him.
He was once Crucified on *Calvary*,
But how often hast thou crucified him in thy heart?
As often as thou dost offend him,
So often dost thou Crucify him.
Thou must either Crucifie Jesus,
Or thy own Passions.

*

O Jesus make me dy!
For fear I should put thee to death.
Crucify my Body,
For fear I Crucify thy Spirit.

They crucified him, and with him two others on this side and that side, and Jesus in the middle. *John.* 19.

They gave him wine mingled with gall to drink, and when he had tasted it, he would not drink. *Matth.* 2.

All the day long I spread forth my arms to an unbelieving and contradicting people *Rom.* 10.

With Christ I am fastned to the Cross. *Gal.* 2.

They that be Christ's, have crucified their flesh with the vices and Concupiscences. *Gal.* 5.

God forbid that I should glory saving in the Cross of our Lord Jesus Christ, by whom, &c. *Gal.* 5.

Crucifying

Crucifying again, to themſelves, the Son of God, and making him a mockery. *Heb.* 6.

CIX. *MED.*

On the firſt Word of Jeſus Chriſt on the Croſs.

JEſus was a long time on the Croſs,
Without uttering ſo much as a word.
He keeps a profound ſilence,
And does not complain of his Sorrows.
His Blood does not call for Vengeance,
But for Grace, for thoſe that ſhed it.
He prays for them in the height of his Pains.
And whilſt they inſult over his miſery,
He excuſes their Sin, and diminiſhes the malice of it.
He does the office of an Advocate,
For thoſe whoſe Judge he is.
He forgets his own evils
To think on his enemies evils.
Their loſs is more ſenſible to him
Than the Death which they make him ſuffer.

*

Keep ſilence, O Chriſtian Soul,
When thou art on the Croſs.
Do not complain of thy Evils.
Do not loſe the fruit of thy Sufferings.
Hide thy ſelf in the boſom of Humility,
And repoſe thy ſelf upon thy Patience.

Pray

Pray for thy Enemies.
Forget their Injuries.
Excuſe their Intention,
If thou canſt not excuſe their action.
Thou art unworthy of favour,
If thou refuſe to pardon them.

*

O Jeſus!

I Pardon my Enemies.
I Pardon all thoſe that crucify me.
Alas! they know not what they do.
They think they do me hurt,
And they procure me much good.
They think they do themſelves good,
And they procure much hurt to themſelves.
They do themſelves more hurt,
Than I could wiſh to them.
Lord Pardon them; they know not what they do.
I ſin out of malice, and they ſin out of ignorance.
If they had as much grace as I have,
They would not be ſo wicked as I am.
If I were tempted, as they are,
I ſhould poſſibly be wickeder than they.

Father, forgive them, for they know not what they do. *Luk.* 23.

Forgive thy neighbour hurting thee, and then ſhall thy ſins be looſed to thee when thou prayeſt. *Eccl.* 28.

Love your enemies: pray for thoſe that perſecute and calumniate you. *Matth.* 5.

To me revenge: and I will render it, ſaith our Lord. *Rom.* 12.

CX. MED.

On the Repentance of the good Thief, and the Impenitence of the bad one.

ONe of the Thieves confeſſes Jeſus Chriſt,
And the other renounces him.
The one adores, the other blaſphemes him.
The one aſcends up to Heaven by his Croſs,
The other falls down into Hell by his Croſs.
The one is ſaved by the ſide of Jeſus;
The other is damned by the ſide of Jeſus.
He is the Redeemer of them both;
And only one makes profit of the Redemption.
He gives his life for them both,
And one of them dies in his obſtinacy.

*

O Judgments of God! how profound are you?
O Goodneſs of God! how amiable are you?
O Juſtice of God! how dreadful are you?
O Conducts of God? how admirable are you?
Who will not fear to be damned?
Who will not hope to be ſaved?
One may be damn'd in all places.
Since one may be damn'd by God's ſide.
One may be ſav'd at all times,
Since one may be ſav'd at the end of his life.

*

O ſweet words to one that is ſick!
This day thou ſhalt be with me in Paradiſe.
Lord forget me not, now thou art in thy Kingdom.

I do indeed deſerv the evil which I ſuffer.
But for you: what Crime have you committed!
O Lord let me hear you ſay,
This day thou ſhalt be with me in Heaven.

One of the two thieves did blaſpheme, ſaying, ſave thy ſelf and us. *Luk.* 23.

The other rebuked him, ſaying, Doſt not thou alſo fear God? We indeed ſuffer juſtly, for we receive worthy of our doings, but this man hath don no evil. *ibid.*

Lord remember me when thou ſhalt com into thy Kingdom. Amen I ſay to thee, This day ſhalt thou be with me in Paradiſe. *ibid.*

There ſhall be two in one bed, one ſhall be taken, and the other left behind. *Luk.* 17.

CXI. *M.E.D.*

Of the Paſſion of the B. Virgin.

O Good Jeſu!
Why doſt thou ſuffer thy Mother to follow thee?
How canſt thou endure that ſhe ſhould ſee thee dy?
Oughteſt not thou to have ſpared her,
So ſenſible a grief?
What Crime has ſhe committed,
That ſhe ſhould be preſent at thy Execution?

*

God will have *Mary* to be at the foot of the Croſs,
For to co-operate to our Redemption.

For to offer up to God this great Sacrifice.
For to repair *Eve*'s fault.
For to conceive all the Predeſtinate.
For to be declared their Mother.
For to increaſe the pains of her Son.
For to take a part in his Sufferings.
For to drink in his Chalice.
For to becom the Queen of Martyrs.
For to be crown'd with Thorns.

*

The Martyrs did ſuffer for Jeſus Chriſt:
Mary did ſuffer with Jeſus Chriſt.
The Martyrs ſuffered in their Bodies:
Mary ſuffered in her Soul.
The Martyrs ſuffered in their criminal Fleſh:
Mary ſuffered in the innocent Fleſh of her Son.
The Martyrs deſired Death:
Mary could not deſire the Death of her Son.
The hearts of the Martyrs were fill'd with joy:
The heart of *Mary* was fill'd with ſadneſs.
Love diminiſh't the Torments of the Martyrs:
Love increaſed the Sorrows of *Mary*.

*

Jeſus was doubly crucified.
In his Body upon the Croſs:
In his Spirit, in the heart of *Mary*.
Mary was doubly crucified:
Spiritually in her heart:
Corporally in the fleſh of her Son.
Love did imprint in her heart
The wounds that were made in his Body.
Thoſe that were not mortal to the Son,
Were mortal to the Mother.

The Lance that opened the heart of Jesus
Pierced the living heart of *Mary*.
As never Mother loved more,
So never Mother suffered more.

*

O Daughter of *Sion!*
To whom shall I compare thee?
Thy sorrow is without example.
It is great like the Ocean.
Its depth is infinit.
Its extent is unconceivable.
There is nothing but the sorrow of thy Son
That is comparable unto thine.
He is the King of Martyrs,
And thou art the Queen of Martyrs.
He is a Man of Sorrows,
And thou art a Woman of Sufferings.

*

O Christian Soul!
Go with *Mary* up to Mount *Calvary*.
Beg of her to receive you for her Child.
Take a share in her Sorrows.
Mingle your tears with hers.
Increase not her Affliction.
Renew not her Passion.
When you sin mortally
You crucify her Son anew.
O how terrible is this death to her!
O how it afflicts her sacred heart!
She consented to his Corporal death,
But she cannot consent to his Spiritual death.
The first restored our life to us.
The second brings death to us.

Suffer,

Suffer, as ſhe did, all Privations.
Remain, as ſhe did, conſtant in your pains.
You will be no child of *Mary*'s,
Unleſs you be with her at the foot of the Croſs.
Woman behold your Son !
Son behold your Mother !

*

O Holy Virgin !
O Mother of Sorrows !
O Queen of Martyrs ! O Spouſe of the Croſs !
I chuſe you for my Mother.
Receive me into the number of your Children.
Imprint in my heart the wounds of your Son.
Faſten me ſtrongly to the Croſs.
Give me a part in your ſufferings.
If I am guilty : I ought to ſuffer.
If I am innocent : I ought to imitate you.
Pierce my heart with the ſword of grief,
Which tranſpierced yours.
Let me drink in that Chalice of gall,
Wherewith you were inebriated.
Above all be preſent at your Child's death.
Receive my Soul into your hands,
And convey it up to Heaven.

A couragious woman who ſhall find ? *Prov.* 31.
There ſtood beſides the Croſs of Jeſus, his Mother *Joh.* 19.
He ſaid to his Mother, Woman, behold thy Son !
Then he ſaid to his Diſciple, Behold thy Mother ! *ibid.*
Thy very Soul a Sword ſhall paſs through, that cogitations may be revealed out of many hearts. *Luk.* 2.
Thy contrition is great like the Sea. *Thren.* 2.

CXII. *MED.*

Of the Dereliction of our Lord.

MY *God, my God, why haſt thou forſaken me!*
How terrible is that dereliction,
Which makes a God to groan?
Which makes a God to weep?
Which makes a God to cry out?
Which makes the only one of his complaints?
Which he makes before his Enemies?
Before a great number of People?
Which he makes a little before he dies?
Which gives occaſion to thoſe that hear him complain,
To doubt whether he were the true Son of God,
Since he is forſaken by his Father?

*

Jeſus was never ſeparated from Grace:
From Glory: from the Divinity.
He was always holy: happy: God.
This terrible Dereliction
Was only a ſenſible ſuſpenſion
Of the ſuccours, which the Divinity
Communicated to his Humanity.
It was a ſhadow of the pain,
Which a Sinner feels, who is in Hell,
Forſaken by Almighty God.

*

O my God!
I conceive what it is to be damned,
By the pain which your Son ſuffer'd on the Croſs.
If the deprival of your ſenſible and comforting preſence,
Made your Son to groan,
Who was ſubſtantially united to you,
Who will be able to bear for ever
The weight of an infinit wrath?
Who will be able to ſuffer in Hell,
An eternal ſeparation?
An univerſal privation
Of your Grace: Love: Preſence: Comfort:
Glory: Felicity: Succour: Protection?
Of all that can be deſired?
Of all that can be loved?
With a deluge of evils for all Eternity.

*

O my God! forſake me not,
Although I have forſaken you.
Deprive me, if it muſt be, of your Pleaſures,
But deprive me not of your Grace.
If you forſake me during my life,
Forſake me not at my Death.
If you forſake me now,
Forſake me not in Eternity.

*

O Jeſus!
'Tis I that have committed the Sin,
And you have born the Puniſhment.
'Tis I that ought to be forſaken,
And you were forſaken for my ſake.

O how your Dereliction affrights me!
O how your Dereliction comforts me!
You were forſaken at your death,
That I might not be forſaken at mine.
Forſake me not then, O Lord,
When all the World hath forſaken me.

My God, my God, why haſt thou forſaken me. *Matth.* 28.
Forſake me not, O Lord my God, go not away from me. *Pſ.* 37.
Caſt me not away in the time of my old age, when my ſtrength fails mé, forſake me not. *Pſ.* 70.
My enemies ſaid: God hath forſaken him: perſecute and lay hold of him, becauſe there is none to deliver him. *ibid.*
Forſake me not wholly. *Pſ.* 118.
He ſaid: I will not deſert, nor forſake thee. *Heb.* 13.

CXIII. *MED.*

On the Thirſt of our Lord on the Croſs.

JEſus thirſts, and no body gives him to drink.
They give him gall and vinegar,
For all his refreſhment.
He was willing to ſuffer this torment,
For to puniſh our gluttonies;
And to undergo
All the Puniſhments, which ſin deſerves.
He was forſaken in his Soul,
And conſumed with ſorrows in his Body.

*

All his Senſes were crucified.
His Eyes by the ſight of his Enemies.
His Ears by their Blaſphemies.
His Smell by the infection of the place.
His Touch by his wounds.
His Taſt by the bitterneſs of the gall.
His Memory by the ſight of our crimes,
His Underſtanding by the darkneſs.
His Will by the terrours.
His Appetite by infirmity,
By diſguſt, and by ſadneſs.
He had no Part in his Body,
Which was not loaden with wounds.
He ſuffered like a mere man,
Who neither had been God, nor happy.

*

The Victim was indeed flayed,
But it was ſtill ſound within.
The whips had taken off the skin,
But they had not touch'd the entrails.
That he might afflict all the organs
Of our Exceſſes and Gluttonies,
He ſuffered a cruel Thirſt.
He makes the bitterneſs of his Chalice
Deſcend down into his Body.
Then was the *Book* of this divine *Lamb*
Written both *within* and *without*.

*

Jeſus complains that he is athirſt,
Knowing that they would give him gall to drink.
He diſcovers to us his ſorrow,
And the love that conſumed him.

He

He thirſts after our Salvation, and Perfection.
He deſires to ſuffer more.
'Tis Love that makes him dy.

*

O Jeſus my Saviour!
What can I do for your relief?
Cannot I quench your thirſt?
Doubtleſs you deſire ſomething of me.
What is that thirſt that burns you?
O I know what it is that you require!
You would have me quit this Sin.
Renounce that company.
Draw near unto your Croſs.
Entertain my ſelf with your Sufferings.
Apply my ſelf a little to Prayer.
Give my ſelf to Devotion.
Keep ſilence, when I am provoked and offended.
This is what you deſire of me.
This is what will quench your thirſt.
Shall I dare to refuſe
This relief to your Pains?
O that I did burn with your love,
As you burnt with mine;
O that I could ſuffer for you
As much as you ſuffered for me.
O how love makes me languiſh!
O I have long deſired to dy!

That the Scripture might be fulfill'd, he ſaid, I thirſt. *John.* 19.

O that ſom one would give me water of the ciſtern of *Bethlehem*, which is in the gate. 1 *Par.* 11.

Woman give me to drink. *John.* 4.

They gave for my food, gall, and in my thirſt they gave me vinegar to drink. *Pſ.* 98.

As the heart deſires the fountains of waters; ſo doth my ſoul thirſt after the living God. *Pſ.* 41.

CXIV. *MED.*

On the ſixth Word of our Lord on the Croſs.

ALL is Conſummate.

Jeſus having taken the Vinegar, ſaid,
All is accompliſhed.
The Holocauſt is conſummated.
The Commands of my Father are executed.
The Goſpel is announced.
The Prophecies are verified.
The ranſom of mankind is paid.
Their ſins are pardoned.
The Captives are delivered.
Heaven is opened.
The Sacraments are inſtituted.
The Devils are overcom.
The World is repaired.
I have nothing more to ſay, do, or ſuffer.
I have nothing now to do,
But to give up my ſoul.
'Tis now in the power of men
To live well, and ſave themſelves.

*

O the happy Conſummation of the juſt!
O the unhappy Conſummation of the wicked!
All is Conſummate: the ſinners will ſay,
Our pleaſures are paſt.
Our paſtimes are at an end.
Our fair days are eclipſed.
Our hopes are vaniſh'd away.
Our time is ſlid away.
Our life is ended.
Our malice is Conſummated.
We muſt now begin to ſuffer
An evil which can never end.
We muſt begin a miſery,
Which will never be Conſummated.

*

All is Conſummate: the Juſt will ſay,
Our evil days are paſt away.
Our ſufferings are terminated.
Our combats are ended.
Our troubles are calmed.
Our ſorrows are allayed.
Our infirmities are cured.
Our tears are wiped away.
Our Miſeries are Conſummated.
There is no more Croſs for us to bear.
No more evil to ſuffer.
No more Pennance to do.
We are going into a Country of Peace,
Where our joy ſhall never have an end.

*

Chooſe, O Chriſtian Soul,
One of theſe two Conſummations!

You

You muſt of neceſſity one day ſay,
All is Conſummate.
Will you ſay it, as *Lazarus* did?
Or will you ſay it, as *Dives* did?
Will you ſay it, as *JESUS* did?
Or as *Pilate* did?
When your time is Conſummated,
You will find that all is but vanity.

*

O Jeſus, the Author of our Faith!
And the Conſummator of our Salvation!
Let me conſume my life for you,
As you conſumed yours for me.
Let me accompliſh all your commands.
Let me ſpend my ſelf for your glory.
Let me burn with your love.
Let me make a victim of my body.
Let me annihilate my ſelf continually.
Let me fulfil all your deſigns.
Let me acquit me of all my duties.
Let me ſay with truth, when I dy,
All is ended. *All is conſummate.*

It is conſummate. *John.* 19.

By this one oblation he conſummated for ever the ſanctified. *Heb.* 10.

Looking upon the Author of faith, and the Conſummator Jeſus. *Heb.* 12.

He learnt by thoſe things which he ſuffered obedience, and he was made conſummate. *Heb.* 5.

If a man lives many years, and do rejoyce in all theſe things, he muſt remember the darkſom time, and the evil days, which when they com, the things that are paſt will be argued of vanity. *Eccleſ.* 11.

CXV. *MED.*

On the laſt Word of JESUS *Chriſt on the Croſs.*

Father, into thy hands I commend my ſoul.
Jeſus leaves himſelf to his Father,
When he is forſaken by him.
He teaches us how to dy,
As he taught us how to live.
He teaches us confidence,
After he had taught us patience.

*

Let us imitate Jeſus living.
Let us imitate Jeſus dying.
Let us reſt betwixt his arms.
Let us recommend our ſouls into his hands.
He is our Father: Can he forſake us?
He is our Saviour: Will he damn us?

*

Let us at our death, ſay to Jeſus Chriſt,
Father, into thy hands I recommend my Spirit.
It came from thee, as from its beginning:
It returns to thee, as to its end.
It is a blaſt of thy mouth.
'Tis an emanation of thy ſpirit.
'Tis the price of thy blood.
'Tis the Sanctuary of thy Grace.
I recommend it into thy hands,
Which were pierced for its ſake.

I re-

I recommend it to thy heart,
Which burnt with love for it.
O Lord take it into thy care,
And when it hath left its body,
I beſeech thee, not to forſake it.
Unleſs it fall into thy hands,
Alas! its Salvation is deſperate.
O Lord permit not that Soul to be loſt,
Which has coſt thee ſo dear.

*

Go forth, O my Soul, quit thy Body!
How coms it that thou apprehendeſt death?
JESUS has anſwered for thee.
He has recommended thee to his Father,
When he recommended to him his own Spirit.
Go forth of thy Body, O Chriſtian Soul!
In the name of the Father, who created thee:
In the name of the Son, who redeemed thee:
In the name of the Holy Ghoſt, who ſanctified thee.
Jeſus calls thee to his Heaven.
Bow down thy head through obedience.
Fear nothing: thou art in ſecurity
In the hands of JESUS Chriſt.

Jeſus crying with a loud voice, ſaid. Father, into thy hands I commend my ſpirit: And ſaying this, he gave up the Ghoſt. *Luk.* 23.

And bowing down the head, he gave up the Ghoſt. *John.* 19.

Our King before ages wrought Salvation in the midſt of the Earth. *Pſal.* 73.

He that adheres to our Lord, is one ſpirit. 1 *Cor.* 6.

If God be for us, who is againſt us? *Rom.* 8.

There-

Therefore let those who suffer according to the Will of God, recommend their Souls to their faithful Creator in good deeds. 1 *Pet.* 4.

CXVI. *MED.*

Of the Death of the Son of God.

JESUS is dead.
Who will fear death?
He died for us.
Who will refuse to dy for him?
He died wasted with pains.
Who will refuse to suffer?
He died for his Servants:
Who will serve any other Master but him?
He died for our sins:
Who will dare to put him to death again?

*

O the good Shepherd!
Who died for his Sheep.
O the High Priest!
Who immolated himself for men.
O the faithful Friend!
Who lov'd us until death.
O the Divine Master!
Who placed his Chair on Mount *Calvary*.

*

O *JESUS!*
Since thou didst dy for me,
It is just, that I should dy for thee.

Since

Since thou haſt given me the example,
I muſt dy as thou didſt.
Wherefore I pardon all my enemies.
I hope thou wilt give me thy Heaven.
Recommend me, I pray, to thy good Mother.
Bid her take care of me.
O forſake me not, O my God,
When all the World forſakes me.
Suſtain me by thy grace,
When I have loſt the ſtrength of my body.
I thirſt. I deſire to ſee thee. I deſire to dy.
When will my end com?
When ſhall I conſummate my Sacrifice?

*

O my Father!
I recommend my ſpirit into thy hands.
I unite my death with thy Son's.
Remember that he redeem'd me with his blood.
Loſe not my ſoul, which is of ſo great value.

Bowing down his head, he gave up the Ghoſt. *John.* 19.
The juſt man periſheth, and no body thinks of it in his heart. *Iſai.* 57.
Think upon him, who endured ſuch contradiction againſt himſelf from ſinners, that you may not be wearied in your minds fainting. *Heb.* 12.
He died for the wicked. *Rom.* 5.
Chriſt died for us. *ibid.*
For this end did Chriſt dy, and roſe again, that he might be Lord of the quick and the dead. *Rom.* 14.
Your are dead, and your life is hid with Chriſt, *&c. Col.* 3.

CXVII. *MED.*

In form of Prayer on the ſeven Stations of the Sufferings of the Son of God.

1. *STATION.*

O Jeſus my Saviour, who didſt ſweat blood and water in the Garden of Olives, at the ſight of thy torments, and of my ſins! And who didſt ſtrip thy ſelf of thy farce, for to cloath thy ſelf with my Infirmities. I adore thee, all bathed in thy blood. I give thanks to thy ſacred heart for having afflicted it ſelf for my ſake. I deteſt all the ſins, which did cauſe ſo great a ſadneſs. I reſolve to dy rather than ever more to afflict thee. Give me grace, that I may, as thou didſt, conceive a great ſorrow for my iniquities: that I may reſiſt, even unto blood, the Temptations of the Devil, and of the Fleſh; and that I may conform my ſelf in all things to thy example, and to the will of thy Father.

2. *STAT.*

O Jeſus, my Lord, who wert buffeted, and ill treated in the houſes of *Annas* and *Caiphas*, I give thee thanks for having ſuffered theſe injuries, and theſe confuſions for the love of me. Alas! how often have I buffeted and injured thee

thee in the perſon of my neighbour; ſince thou reckoneſt as don to thy ſelf all the ill that is don to him? I beg moſt humble pardon of thee for it: And I reſolve henceforth, for thy ſake, to ſuffer all the injuries that ſhall be don to me: and never more to offend thee in the perſon of my Brothers, either by action, words, judgment, or will.

3. *STAT.*

O Jeſus my King, who wert ſcorned by *Herod*, and by the Jews; when they preferred a Robber, a Seditious felow, and a Man-killer, before thee. I beg pardon of you, for having ſo often preferr'd the Devil and wretched Creatures before you. I promiſe, never more to diſhonour you. You ſhall always be the King of my heart, and I will rather dy than lay you, as I have don, under the feet of *Lucifer*, that Robber, that Seditious wretch, and Murderer of all men.

4. *STAT.*

O Jeſus, the pureſt and chaſteſt of all men, whoſe innocent fleſh was torn with the blows of the Whips in *Pilate*'s houſe, for to expiate the Criminal Pleaſures that we take in our fleſh. I acknowledge, that it was for my ſake that you ſuffered ſuch cruel torments. I am ſorry for having given you ſo many wounds, and that I have ſo often renewed them by the ſa-

tisfaction which I have given to my Senſes. I conjure you by your Dolours to ſanctifie my Body and Soul, and to waſh them with your pretious blood from all their Impurities, and never to ſuffer that that fleſh, which has been waſhed in your blood, be ever ſtain'd with any ſin.

5. *STAT.*

O Jeſus the greateſt of all Kings, who wert crowned with Thorns, and didſt wear on thy Shoulders the Royal Marks of thy Principality. I acknowledge thee for my King, as deſpiſed and disfigured as thou art. And ſince thou haſt no part of thy body, which was not wounded: I will take no more pleaſure in my body: but will live in grief and pain, that I may be one of thy Subjects, and one of thy Members.

6. *STAT.*

O Jeſus my Redeemer, who for my ſake wert faſtened to a Croſs, and who didſt ſhed all thy blood for to reſcue me from the power of the Devil, whoſe Slave I was. I give the thanks for this incomparable love that thou didſt bear to me: for ſo many torments which thou didſt ſuffer for my ſake. I kiſs with reſpect thy ſacred feet, and thy ſacred hands, which were pierced for my ſake. I adore that ſacred heart, which was opened for my love, and I promiſe rather

rather to dy, than ever more to crucify thee in mine.

7. *STAT.*

O Jeſus my life, who didſt dy for me: and who wert forſaken by thy Father, that I might not be forſaken at my death. O moſt meek Lamb! immolated for the Salvation of men: Victim of Love and Patience, who wert conſummated on a pile of ſorrows. O the Saint of Saints! O the King of Kings! What can I do for to acknowledge ſo great a goodneſs? Why may not I dy for you, as you died for me? I believe, that thou art my Saviour: and I ſhould deſpair, did I not believe it. I hope that thou wilt pardon me my ſins, and that thou wilt beſtow on me thy Heaven, ſince thou gaveſt me thy life. I deteſt my Crimes, which are the cauſe of thy death, and I will rather loſe my life than ever make thee dy in my heart, ſince this death is infinitly more ſenſible and more ignominious to thee than that of the Croſs. I beg your pardon for all thoſe, who have offended me. I give my ſelf to your holy Mother. I chooſe her for mine, and I deſire to dy betwixt her arms. I recommend my ſpirit into thy hands: and I conjure thee by thy dereliction, not to forſake me at the hour of my death, but to receive me into thy Heaven; there to ſee thee, there to love thee, there to praiſe and bleſs thee for all Eternity. *Amen.*

This Prayer may be recited in the time of Maſs, before Confeſſion and Communion, eſpecially when one is ſick, and on all Fridays *in the year, at the foot of the Croſs. You muſt make a little Pauſe at each Station, and produce in heart the acts that you pronounce with your mouth.*

CXVIII. *M E D.*

On the Burial of Jeſus Chriſt.

JEſus from the Croſs is laid in the Tomb.
Here is an end of his labours.
This is the place of his reſt.
This is the term of his journeys.
His Diſciples do almoſt loſe their Faith,
By having loſt his Preſence.
They are fearful and dejected,
Becauſe they ſee and hear him no longer.

*

Happy is he who receives into his heart
Jeſus deſcending from the Croſs.
The grain of wheat that it may fructify
Muſt dye, and be hidden.
The arms of the Prieſt at the Altar,
Are the arms of the Croſs.
Your heart is the grave, wherein he would rejoyce.

*

Happy is he who is crucified.
Who is dead and buried.
Who is hid in the ground.

Who

Who is trod under foot.
Who is unknown to men. Who repoſes in God.
He will ſoon riſe again with Jeſus,
Immortal and impaſſible like him.

*

Happy is he who conceives his Faith
In the death and obſcurity of his Senſes.
Who loſes not his hope, having loſt his ſupport.
Who ceaſes not to love,
Having nothing that can comfort him.

*

O Jeſus! Hide me in thy grave.
Bury me in thy ſhrowd,
That I may be no more known by men.
Let me dy to all my ſenſes.
I am ready to go along with you,
Even into the Priſons of Hell.
Provided, that I be in your company,
I ſhall have nothing to apprehend.
Hell with you, would be a Heaven to me.
Heaven without you, would be a Hell to me.

Joſeph taking the body, wrapt it in a clean Sindon, and laid it in his own new monument, which he had hewed out of a rock. *Matth.* 27.

Woman, why weepeſt thou? They have taken away my Lord, and I know not where they have put him. *John.* 20.

My Soul was filled with evils, and my life drew near unto Hell. *Pſ.* 87.

I was reputed with thoſe that deſcend into the lake: I became like a man without help, free amongſt the dead. *ibid.*

They laid me in the lower lake, in dark places, and in the ſhadow of death. *ibid.*

Like the vvounded that ſleep in their graves. *ibid.*

CXIX. *MED.*

Of the Reſurrection of our Lord.

JEſus is riſen again.
He enjoys a glorious life.
He is com out of his grave.
He has conquered death.
He has triumphed over Satan.
He has broken to pieces the gates of Hell.
He has carried away the ſpoils.
He has frightned his guards.
He has confounded the *Jews*.
He is victorious over all his Enemies.

*

My Soul weep no more,
Jeſus has reſumed a new life.
He will dy no more in thy heart,
Unleſs thy Sin do crucify him there.

*

Jeſus is riſen again in our Souls.
He is re-entred into his Kingdom.
He has droven the Devils thence.
He has triumphed over Sin.
He keeps our Paſſions Captives.
He dwells therein by his Grace.
He lives there by his Spirit.
He reigns there by his Love.
He repoſes there by his Peace.
All the whole Church is riſen again.
His whole Body is out of the grave.

All his Members are re-animated.
They are no more dead, nor ſick.

*

My Soul, weep no more,
Jeſus has, &c.

*

Jeſu tarry with us; for night draws on.
The day is going down.
The Devils gather together.
The Lions roar. Our Paſſions revolt.
Ill habits awaken. The World takes arms.
Our fleſh takes ſtrength again.
Your life is not in aſſurance.
Hell has conſpired againſt you.
The wicked have ſworn your death.
They will renew your ſufferings.

*

My Soul, &c.

*

O ye ſenceleſs *Galathians*!
What do you intend to do?
Do not you know Jeſus any more?
But two days ago you lamented his death,
And now you are contriving
To take away his life.
You are preparing Scourges for to tear him.
Thorns to crown him with.
Croſſes to nail him to.
What has he don for to be crucified?
Is he criminal for having loved you?
Does he deſerve death for having ſaved you?

*

My Soul, &c.

Our

Our Lord is truly riſen, and hath appeared to Simon. *Luk.* 24.

Chriſt riſing from the dead, dies no more: death ſhall domineer no more over him. *Rom.* 6.

If ye are riſen with Chriſt, ſeek the things that are above, not that are on earth. *Col.* 3.

Crucifying to themſelves again the Son of God, and ſetting him at nought. *Heb.* 6.

CXX. *MED.*

Of our Lord's Wounds.

JEſus hath Wounds, altho he be riſen.
Do not wonder at the Wounds,
That remain after your Reſurrection;
There is no hurt in feeling them.
There is merit in enduring them.
Be impaſſible to your paſſions.
Be immovable in your temptations.

*

The Wounds of Jeſus enlighten our Faith.
They ſupport our Hope.
They inflame our Love.
We cannot doubt of his affection.
We ſee his heart through his Wounds.
We ought no longer to be diffident.
Jeſus is our Advocate in Heaven.
He prays for us by as many mouths,
As he has Wounds in his Body.
The Nails, are the Keys that have opened
This Ark of our Redemption.

All

All the Treaſures which it includes,
Are now at our diſpoſal.

*

O Jeſus my Saviour!
How do your Wounds comfort me:
Secure me: encourage me?
There iſſues from thence a Balſam,
Which cures all my ſorrows.
Who will dare to accuſe me,
Knowing that you are my Advocate?
Who will dare to condemn me,
Knowing that you are my Judge?
Who will dare to declare againſt me,
Knowing that you are my Saviour?

*

O divine Saviour!
Imprint on me your ſacred Stigmats.
Imprint them in my Soul, and in my Body.
Who can live without Wounds,
Seeing you covered with Wounds?
I cannot love my heart,
Unleſs it be wounded like yours.
Alas! that which ſhall be the joy of the Predeſtinate,
Will be the torment of the damned.

He ſhewed them his hands and feet. *Luk.* 24.
He ſhewed them his hands and ſide. *John.* 20.
What are thoſe wounds in the midſt of thy hands? With theſe was I wounded in the houſe of thoſe that loved me. *Zech.* 13.
Behold I have written thee in my hands. *Iſai.* 49.
Whom thou haſt ſtricken they have perſecuted, and they have added to the pain of my wounds. *Pſ.* 68.

CXXI.

CXXI. *MED.*

Of the good Shepherd.

JEſus is a good Shepherd.
He knows all his ſheep.
He knows them as he is known by his Father.
He gives them life, as he receives it from him.
He calls them all by their name.
He conducts them in ſtreight ways.
He has a particular Providence for them.
He always walks before them,
With the Crook of the Croſs in his hand.
He brings them back when they go aſtray.
He caſts himſelf into the bryars,
For to draw out him that is loſt.
He lays him on his ſhoulders.
He carries him back to the fold.
He teſtifies a joy at it,
And he does him no hurt.

*

Jeſus is a good Shepherd.
He feeds his dear Sheep.
He leads them into fat Paſtures.
He nouriſhes them with his Word.
He fats them with his Fleſh.
He inebriates them with his Blood.
He fortifies them with his grace.
He quickens them with his ſpirit.
He enriches them with his merits.

What Shepherd feeds his ſheep
With his own Fleſh and his own Blood as he does?

*

Jeſus is a good Shepherd.
He gives his life for his ſheep.
He does not feed upon their fleſh,
Not cloath himſelf with their wool.
Not ſtrip them, to cloath himſelf.
He faſted, for to feed them.
He labours only for them.
He defends them againſt the wolves.
He hinders them from coming near them.
He helps them to drive them off.
He lifts them up when they fall.
He carries them when they are feeble.
He comforts them when they are ſad.
He cures them when they are ſick.
He raiſes them to life, when they are dead.

*

O Jeſus!
How good a Shepherd are you?
But what bad ſheep have you?
They ſtray away from your conduct.
They deſpiſe your Paſtures.
They will not eat at your table.
They go every where to ſeek after wolves.
They howl and run after them.
They devour the ſheep as they do.

*

O my Divine Shepherd!
For my part, I will follow you every where.
I will never go aſtray from your ways.

I will

I will go up to the Mountains with you.
I will go down into the Vales with you.
I will never complain of you.
I will be always contented with you.

I am a good Shepherd: I know my ſheep, and my ſheep know me. *John.* 10.

He goes before them, and the Sheep follow him. *ibid.*

And I am not troubled following thee my Paſtor. *Jer.* 17.

Our Lord governs me, nothing will be wanting to me: he place I me in a place of paſture. *Pſal.* 22.

I have gon aſtray like a ſheep that is loſt; ſeek after thy ſervant. *Pſal.* 118.

CXXII. *MED.*

Of the Sheep of Jeſus Chriſt.

THe Sheep loves his Shepherd.
He follows his Conduct every where.
He hears, and owns his voice.
He is in aſſurance with him.
He is loſt when he goes aſtray.
He goes well when he follows him.

*

Jeſus committed to Saint *Peter*
The Conduct of his Flock.
His voice is heard in the Church:
Out of the Church it is not heard.
Virtues without Obedience,
Are large ſteps out of the way.

One

One goes aſtray inſtead of advancing,
Who advances without being directed.

*

A Sheep does not argue:
He goes whither he is led.
He never goes righter,
Than when he follows his Shepherd.
He leaves himſelf to his Conduct.
He fears nothing in his Company.
'Tis to be without judgment,
To truſt to one's own judgment.
It is to have no guidance,
Not to be willing to be guided.

*

A Sheep does not murmur.
He does not fall into impatience.
Does not take offence at his Shepherd.
Does not complain of his conduct.
Suffers himſelf to be ſtript.
Goes quietly to his death.
Suffers his Throat to be cut.
Dies without ſaying any thing.
There is need of extreme patience,
For to indure impatient men.
They would have God to endure from them,
But they will endure nothing from God.

*

A Sheep hath no fangs.
He does not bite his Companions.
He is the mildeſt of all Creatures.
He has nothing of fierceneſs or wildneſs.
He hates ſingularity.
He maintains himſelf in unity.

He

He keeps Society.
Is pleaſed in the Community.
The *Mark* of the Sheep of Jeſus,
Is *Mildneſs* and *Charity*.

*

Are you one of Jeſus's his Sheep?
Do you love the Paſtor of the Church?
Do you follow God's Conduct?
Do you leave your ſelf to his Providence?
Do you obey your Superiours?
Do you renounce your own proper lights?
Do you complain of your loſſes?
Do not you murmur in your pains?
Do you love your Neighbour?
Do not you offend him in word?
Have you a compaſſion of him?
Are not you angry as he is?

Thou that ruleſt Iſrael attend, who leadeſt on Joſeph like a Sheep. *Pſal.* 79.

My foot has followed his footſteps. *Job.* 13.

He ſhall be led like a ſheep to the ſlaughter, and like a lamb before the ſhearer he ſhall be dumb, and ſhall not open his mouth. *Iſai.* 53.

I was dumb, and did not open my mouth, becauſe thou didſt do it. *Pſal.* 38.

In this ſhall all know, that you are my Diſciples, if you love one another. *Jo.* 13.

If you bite and eat each other, ſee ye be not conſumed by each other. *Gal.* 5.

CXXIII. *MED.*

Of the Aſcenſion of our Lord.

WHither go you, O divine Shepherd?
Is it thus, that you forſake your Sheep?
Whither go you, O charitable Father?
Is it thus, that you forſake your Children?
Whither go you, O glorious Captain?
Is it thus, that you forſake your Souldiers?
What will poor Sheep do in the midſt of Wolves?
What will poor Children do in the midſt of the Streets?
What will Souldiers do in the midſt of their Enemies?

*

Go well beloved.

Quit this ungrateful Earth,
That has uſed you ſo ill.
An immortal body like yours,
Ought not to be in the region of death.
An incorruptible body like yours,
Ought not to be in a place of corruption.
An impaſſible body like yours,
Ought not to be in a place of affliction.

*

Go great Conquerour.

Aſcend up to Heaven, which you have gained.
Take poſſeſſion of the Kingdom,
Which is yours from all Eternity.

Carry along with you your victorious Troops,
For to honour your Triumph.
Stop not till you have reach't the higheſt Heaven.
Go and ſit upon the Throne of God.
It is juſt that you ſhould reſt,
After having laboured ſo much.
It is juſt that you ſhould receive glory,
After having been ſo mightily humbled.

*

Go Ark of our Lord,
After having been beaten with the Waves,
Go and reſt on the higheſt Mountains of *Armenia.*
Ariſe, O Lord, aſcend to your place of reſt.
You, and the Ark of your Sanctification.
You have broken down the Gates of Hell:
Go now and open the Gates of Heaven.
Enter into the Palace of your glory.
Go and prepare us a place.
Go and preſent your ſelf to your Father.
Go and ſhew him your Wounds.
Go and be our Mediatour.
Go and ſend us your Holy Spirit.

*

O Jeſus!
Since you are gon to Heaven,
I find no more comfort here upon Earth.
My heart is where my treaſure is.
My ſoul would fain quit her body,
For to go and enjoy your preſence.
When ſhall I go out of this exile?
When ſhall I return to my dear Country?

*

O Jeſus!
The hope of forlorn Souls!
The comfort of afflicted Souls.
You promiſed to draw all things to you,
When you were elevated from the Earth.
You are now above all the Heavens,
Perform now your promiſe.
Draw me out of this World.
Take me off from Creatures.
Draw me ſtrongly,
For I cling cloſe to the Earth.
Draw me quickly,
For I am weary of living.
Alas! What a life!
Ah! What a death!
O my dear Life.
Give me death, that I may dy to my ſelf,
And live Eternally to you.

And our Lord Jeſus after he had ſpoken was aſſumed into Heaven, and ſitteth at the right hand of God. *Mark.* 16.

Aſcending on high, he led captivity captive: he gave gifts. *Eph.* 4.

Let not your heart be troubled: I go to prepare you a place: I will take you to my ſelf, that where I am you alſo may be. *John.* 14.

And if I be exalted from the Earth, I will draw all to my ſelf. *John.* 12.

Draw me after thee. *Cant.* 5.

CXXIV. *MED.*

Of the coming down of the Holy Ghoſt.

WE are not members of Jeſus Chriſt,
Unleſs we live by his Spirit.

The Spirit of JESUS,
Is a Spirit of Life, which animates us.
'Tis a Spirit of Grace, that ſanctifies us.
A Spirit of Wiſdom, which inſtructs us.
A Spirit of Love, which unites us.
A Spirit of Peace, which pacifies us.
A Spirit of Purity, which purifies us.
A Spirit of Liberty, which diſengages us.
A Spirit of Joy, which comforts us.
A Spirit of Humility, which humbles us.
A Spirit of Obedience, which ſubjects us.

The Spirit of JESUS,
Makes men Gods. Of ſinners, juſt.
Of weak, makes us ſtrong. Of ſad, glad.
Of cold, fervent. Of cholerick, mild.
Of ignorant, wiſe. Of timid, courageous.

The Spirit of JESUS,
Does not deſcend upon the proud.
It does not repoſe in turbulent hearts.
It has a horrour of impure ſouls.
It withdraws it ſelf from vain ſpirits.
It is not in agreement with the fleſh.
It makes a mortal War with it.

It could not com down upon the Apoſtles,
Whilſt they ſaw JESUS ſenſibly.
It lives in us by Grace.
It dwells in us by Charity.
It reigns in us by Love.
It repoſes in us by Peace.
We afflict it by Venial ſin.
We ſtifle it by Mortal ſin.
We loſe it by the love of the World.
We drive it away by the love of the Fleſh.

*

O my God!
How gentle is your ſpirit?
How ſevere is mine?
How holy is yours?
How profane is mine?
How humble is yours?
How proud is mine?

O Holy Spirit,
Father of the poor!
Comfort of the afflicted.
Com, and deſcend down to us, and comfort us.
Enlighten us by your Light.
Conduct us by your Grace.
Sanctifie us by your Love.
Support us by your Strength.
Penetrate us by your Unction.
Adopt us by your Charity.
Pacifie us by your Preſence.
Save us by your Mercy.

'Tis the Spirit which enlivens. *John.* 6.

They were all repleniſht with the Holy Ghoſt. *Act.* 2.

Grace is diffuſed in our hearts by the Holy Ghoſt who is given to us. *Rom.* 5.

If any one hath not the Spirit of Chriſt, he is not his. *Rom.* 8.

Whoever are acted by the Spirit of God, they are the Sons of God. *ibid.*

If we live in ſpirit, let us walk in ſpirit. *Gal.* 5.

CXXV. *MED.*

Of the moſt Sacred Trinity.

MAn believes that there are as many Gods, As he loves Creatures.
He adores a Trinity on Earth,
And contemns the Trinity of Heaven.
He eſteems only the grandures of the World.
He ſeeks after nothing but earthly riches.
He deſires nothing but the pleaſures of the Senſes.
He deſpiſes the Wiſdom of God.
He laughs at the power of the Father.
He outrages the goodneſs of the Holy Ghoſt.

*

Is it to believe that God is wiſe,
And not to apprehend his Wrath?
Is it to believe that God is holy,
And yet offend him by ſo many Crimes?
Is it to believe that God is pure,
And yet to cleave to the pleaſures of the Senſes?

Is

Is it to believe that God is good,
And yet not to love him?
Is it to believe God to be independent,
And yet not to adore him?
Is it to believe God to be beneficent,
And yet not to thank him?

*

O moſt Holy Trinity!
I bleſs thee, and I adore thee.
I will love thee both in Time and Eternity.
Glory be to the Father, who created me.
Glory be to the Son, who redeemed me.
Glory be to the Holy Ghoſt, who ſanctified me.
Glory be to the Father, who ſupports me by his Power.
Glory be to the Son, who governs me by his Wiſdom.
Glory be to the Holy Ghoſt, who ſanctifies me by his Love.
Glory be to the Father, who ſuſtains my Being.
Glory be to the Son, who enlightens my Underſtanding.
Glory be to the Holy Ghoſt, who conſecrates my Will.
Let the Holy Trinity be bleſſed,
By Angels, and Men: in Time and in Eternity.
Amen. So be it.

Going, teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Matth.* 28.

Three there are who give teſtimony in Heaven, the Father, Word, and Holy Ghoſt, and theſe three are one. 1 *John.* 5.

Holy, holy, holy, Lord God of Hosts, the Earth is full of thy glory. *Isai.* 6.

All that is in the World is the concupiscence of the flesh, and the concupiscence of the eyes, and pride of life. 1 *John.* 8.

CXXVI. *MED.*

In form of a Dialogue.

Of the Institution of the Blessed Sacrament of the Altar.

The Disciple.

I Will speak unto my Lord,
Altho I am but ashes and dust.
O my God! How wonderful is your Wisdom?
How profound are your Mysteries?
Whence coms it that you would remain on Earth,
Since your Body is glorious.
Ought not the noblest of all Bodies
To be on the top of the highest Heavens?
Your Throne is in the Firmament.
The Earth is but your Foot-stool.
Why do not you dwell in your Palace?
What do you do upon our dunghill?

The Master.

I would remain here upon Earth,
For to content my love.

I con-

I converſe with men,
For to content their deſires.
I am with my Diſciples,
For to content them by my Preſence.
I am amongſt my ſheep,
For to defend them againſt the Wolves.
I leave my ſelf to my Church,
For to ſerve them for a Victim.
I immolate my ſelf on the Altars,
For to do homage to my Father.
You would have no Religion,
If you had no Sacrifice.
The ancient ones are abrogated:
There is only I alone, that can be immolated.
My Body is in Heaven, as in its Natural place.
My Body is on Earth, as in a Sacramental place.
When I came down upon Earth,
I did not for that quit Heaven.
And when I re-aſcended to Heaven,
I did not for all that quit the Earth.

The Diſciple.

I will again ſpeak to you, O Lord,
Altho I am but aſhes and duſt.
Whence coms it that remaining on Earth,
You did not make your ſelf viſible?
Why did you hide your ſelf,
Since you deſire to be beloved?
You would have won all hearts,
If you had diſcovered your ſelf to our eyes.

The Maſter.

I am a hidden God.
One muſt dy for to ſee me.
I hid my Divinity under the form of a Man.
And I hide my Humanity
Under the form of Bread.
Your life is a ſtate of Faith,
My Body ought therein to be veyled.
Your life is a ſtate of Merit,
Your Underſtanding ought therein to be humbled.
Adam did not give credit to my word,
But he credited that of the Serpent.
A blind credulity, ought to repair his curioſity.
Faith conſecrates your Underſtanding.
It humbles pour Pride.
It raiſes your Knowledges.
It makes you ſubject to God.
You muſt believe, that you may ſee.
Faith goes before glory.
And how can you have Faith,
If what you ſee be not hidden?

The Diſciple.

I will again ſpeak, *&c.*
Doutleſs your Humanity,
For to be an object of our Faith,
Ought to be hid, as well as your Divinity.
But why under the form of Bread?
Is this ſtate ſutable to you?

What

What honour is not due to you?
Who can honour you in this figure?

The Maſter.

My Wiſdom would not be infinit,
Unleſs it were incomprehenſible.
It would not be wonderful,
Unleſs it were unconceivable.
Wiſdom avoids the open light.
It hides it ſelf in darkneſs.
Goodneſs flies from obſcurity,
And would produce it ſelf into the light.
Wiſdom hides it ſelf,
Becauſe it would be admired.
Goodneſs diſcovers it ſelf,
Becauſe it would be beloved.
A God under the form of a man
Is a more aſtoniſhing change,
Than a man under the form of bread.
Than a body in form of aliment.
Did not they eat the Lamb? the Manna?
The loaves of Propoſition?
If the figures were eaten,
The Truth alſo ought to be eaten.
You ſtood in need of a Sacrament,
For the nouriſhment of your Souls.
As your life is divine,
You ſtood in need of a divine food.
As you have a Soul and Body,
So there was requiſit my Soul, and my Body.
Unleſs you eat my fleſh, you will not have life.
All men were to eat it:

There

There was therefore requiſit an aliment
That all men might make uſe of.
Men have different taſts:
But all men love bread.
I took this amiable figure,
That I might be eaten without horrour.
That I might enter into the bottom of your heart.
That I might communicate my Spirit to you.
For to purify your body.
For to aſſwage its concupiſcence.
For to cure it of its maladies.
For to give it my purity,
And my virginal qualities.
Bread, is an aliment
Which ſhews the effects of the Sacrament.
I would have you all to be united together.
I would transform you into my ſelf.
As I live for my Father,
So I would have you live for me.

The Diſciple.

O divine Maſter!
How admirable is your Wiſdom?
You are truly a hidden God.
O what Bread! O what a Feaſt! O what a Table!
O how am I obliged to you,
That you would remain with us!
That you would take this figure,
For to communicate your ſelf to us.
I believe: I will not ſee.
I am called a Believer, and not a Rationaliſt.

What

What ſhall I do to acknowledge you?

*

Since you remain with me,
I will remain with you.
Since you humble your ſelf for me,
I will humble my ſelf for you.
Since you deſtroy your ſelf for me,
I will deſtroy my ſelf for you.
Since you will live in me,
I will alſo live in you.

CXXVII. *MED.*

Of the Love of JESUS Chriſt in the Sacrament of the Altar.

THis Sacrament proceeds from Love.
This Sacrament contents Love.
This Sacrament produces Love.

*

The Son of God did inſtitute it out of Love.
He aſcended up to Heaven out of Juſtice:
But he remain'd on Earth out of Love.
Did men deſerve this favour?
They made themſelves unworthy of it.
Does there any advantage accrew to him by it?
He ſuffers therein a great contempt.
Love hath triumphed over God.
Love made him com down on Earth.
Love made him ſtay there.
Love keeps him as it were Priſoner there.

*

Love tends unto Unity.
'Tis the end of all its desires.
It finds in the Communion,
All its satisfaction.
There it is that Jesus unites himself to us:
There it is that we unite our selves to him.
That he transforms himself into us:
That we transform our selves into him.
That he becoms one self-same thing with us:
That we becom one self-same thing with him.
There is but one person made up
Of the aliment, and of him that takes it.
There is a distinction every where,
But there is none in the food.
This is that which contents Love.
This is that which makes it a Sacrament of Love.

*

Knowledge begets Love.
Presence nourishes Love.
Affection enkindles Love.
Benefits do draw Love.
The Soul here sees her well-beloved.
She enjoys his Presence.
She discovers his affection.
She is fill'd with his graces and favours.
The heart may resist hatred:
But it cannot resist Love.
She there finds her beloved:
She there finds her delights.
She there finds her Love.

* Ah!

*

Ah! whence coms it that I am all ice?
Whence coms it that I have ſo little love!
What Nature is my heart made of?
How can it defend it ſelf?
Love encompaſſes it on all ſides,
And yet it knows not what Love is.

*

Love ſhews it ſelf to my eyes.
Love makes it ſelf be heard to my ears.
Love makes it ſelf be taſted by my mouth.
Love makes it ſelf be felt by my heart.
Love calls me: draws me: warms me:
Fights me: flatters me: obliges me:
Does all things to win me.
And yet I know not what it is to love.

*

Whence coms this inſenſibility?
O it is becauſe I love Creatures.
It is becauſe I am not diſengaged.
It is becauſe my heart is divided.
It is becauſe I am not mortified.

My Soul!

Wilt thou always be ungrateful?
Wilt thou never let thy heart be won?
Shall not a God, who is always with thee,
A God, who gives himſelf all to thee,
A God, who annihilates himſelf for thee,
A God, who ſtands not in need of thee,
Who is happy without thee,
Who has ſo much Love for thee,
Who beſtows ſo many benefits on thee,
Win thy heart?
Cannot he deſerve thy affection?

O, I can no longer reſiſt this Love!
No longer defend my ſelf from its purſuits.
I will no longer withdraw through fear.
I will approach out of Love.
O, I will mortify my ſelf,
For I cannot live without loving.
I will communicate frequently,
For I cannot live without eating.

The children of Iſrael ſaid to one another, Manhu, which ſignifies, What is this? for they were ignorant, what it was. To whom Moſes ſaid, This is the bread which our Lord has given you to eat. *Exod.* 16.

This is the bread that came down from Heaven: not as your Fathers did eat Manna, and died. He that eats this bread ſhall live for ever. *John.* 6.

Who ſhall give us of his fleſh, that we may be filled? *Job.* 31.

My fleſh is truly meat. *John.* 6.

When he had loved his who were in the World, he loved them unto the end. *John.* 13.

CXXVIII. *MED.*

Of the Holy Communion.

O Ye Daughters of Jeruſalem,
Tell my well-beloved,
That I expect her day and night:
And that I languiſh with love.

*

I quitted Heaven, for to com down on Earth.
And for to gain her love,
I took the form of Bread,
To make my ſelf be loved,
And eaten without horrour.
I made my ſelf a food, that I might unite
My ſelf ſtrictly to this ungrateful Soul.
I would fain feed her: I would enrich her
With the treaſure of my Graces.
Why does ſhe ſlight me?
Why does ſhe fly me?
O ye Daughters, &c.

*

I am Bread, and not Poyſon.
I would make her live, and not make her dy.
It was for to be loved, that I took this ſhape.
'Twas for to be eaten,
That I made my ſelf Bread,
And not for to be admired.
It is to ſanctify her Body,
That I give her my Fleſh.
'Tis for to enliven her Soul,
That I give her my Spirit.
'Tis for to unite her to my Divinity,
That I give her my humanity.
As wiſe as I am,
I know not what more to give her.
As rich as I am, I have no more to give her.
As powerful as I am, I can give her no more.
Why then does ſhe fly me?
Why does ſhe fear me?
O ye Daughters, &c.

*

I have been at infinit Charges,
For to prepare this Banquet.
I have ſpared nothing for to content her.
I give her my Body to be eaten.
I give my blood to be drunk.
I heap up my graces on her.
I enrich her with my Merits.
I fill her with my Virtues.
I invite all the World to my Feaſt.
The ſick for to cure them.
The weak for to fortify them.
The blind for to give them ſight.
The ſad for to comfort them.
Sinners for to ſanctify them.
What reaſon has ſhe to apprehend?
I do not require the end of the Sacrament,
For a diſpoſition neceſſary to this Sacrament.

O ye Daughters of Jeruſalem,
Tell my well-beloved,
That I expect her day and night,
And that ſhe makes me languiſh with Love.

*

Tell her that ſhe will dy with hunger,
Unleſs ſhe eats this Bread.
That ſhe will have no grace,
Unleſs ſhe eats at my Table.
That ſhe will have no ſtrength: no life:
No health: no comfort:
That ſhe will be ſtrongly tempted:
That ſhe will ſink under that temptation,
Unleſs ſhe eat at my Table.

That

That if ſhe excuſes her ſelf from coming,
She ſhall not taſt of my Meats:
Neither in her life time, nor at her death.
Neither in Heaven, nor on Earth.
That I will give her place,
To the Blind and to the Lame.
That ſhe contemns me,
Inſtead of honouring me.
That ſhe afflicts me,
Inſtead of comforting me.
That ſhe offends me,
Inſtead of contenting me.

*

O Bread of Angels,
Who cam'ſt down from Heaven!
Shall I dare make thee com down into my heart?
Can I receive thee, knowing who I am?
Can I refuſe thee, knowing who thou art?
Can I approach thee, knowing thy Sanctity?
Can I draw off, without neceſſity?

*

O Divine Lover!
Who doſt invite us to thy Wedding,
And who doſt invite us ſo lovingly.
Give a Nuptial Robe to this Prodigal Penitent.
I do not deſerve this honour.
I am unworthy of this favour.
But the ſentiment of my humility
Will ſupply the want of my ſanctity.
You will have it ſo.
You deſire it.
You order it.

You command it.
You threaten me with your anger,
If I fail to be preſent at it.
'Tis better to ſide with *Love* than *Fear*.
Obedience is ſurer than *Diffidence*.

*

I will therefore approach with Reſpect.
I will receive you with Confidence.
I will imbrace you with Love.
I will thank you with Tenderneſs.
I will eat you with Pleaſure.
I will ſpeak to you with Liberty.
I will ſerve you with Fidelity.
I will bleſs you in time, and in Eternity. *Amen.*

With deſire have I deſired to eat this Paſch with you before I ſuffer. *Luk.* 22.

He that eats my fleſh, and drinks my blood, remains in me, and I in him. *Johh.* 6.

A certain man made a great Supper, and called many, and they all began to excuſe themſelves. *Luk.* 14.

I ſay to you, that none of thoſe men, that were called, ſhall taſt my Supper. Bring in hither the poor and weak, and blind and lame, force them to com in, &c. *ibid.*

CXXIX. *M E D.*

CXXIX. *M E D.*

In Form of Prayer to our Lord Jeſus Chriſt: which may ſerve for a Thankſgiving after Communion.

SOul of JESUS ſanctify me.
Blood of JESUS waſh me.
Paſſion of JESUS ſtrengthen me.
Wounds of JESUS heal me.
Heart of JESUS receive me.
Spirit of JESUS enliven me.
Goodneſs of JESUS pardon me.
Beauty of JESUS draw me.
Humility of JESUS humble me.
Mildneſs of JESUS gentle me.
Peace of JESUS paciſie me.
Love of JESUS inflame me.
Kingdom of JESUS com into me.
Grace of JESUS repleniſh me.
Mercy of JESUS have pity on me.
Sanctity of JESUS conſecrate me.
Purity of JESUS purify me.
Croſs of JESUS ſupport me.
Nails of JESUS hold me faſt.
Thorns of JESUS crown me.
Gall of JESUS inebriate me.
Mouth of JESUS bleſs me,
In my life, and at my death:
In Time and Eternity. *Amen.*

You muſt pauſe at every verſe, and reliſh that which ſhall touch your heart.

CXXX. *MED.*

Of Devotion towards the B. Virgin.

FOr to be a Son of God's,
You muſt be the Son of *Mary*.
She is the Mother of all the juſt.
The Advocate of all ſinners.
The Queen of all the Predeſtinate.
She brought them forth on Mount *Calvary*.
They were given to her at the foot of the Croſs.
She hath given life to all men,
In giving life to God.
She hath co-operated to their Salvation,
In ſacrificing him to his Father.

*

No man can go to the Father,
But by the Son:
Nor to the Son, but by the Mother.
The Father refuſes nothing to his Son:
Nor the Son to his Mother.
I ſhall not be ſaved,
But by the Merits of the Son.
Nor ſhall I be ſaved,
But by the interceſſion of the Mother.

The Son is our Mediatour with his Father.
The Mother is our Mediatrix with her Son.

*

JESUS is the Head of the Church,
Mary is the neck of the Church.
JESUS is the fountain of graces,
Mary is the baſon of them.
JESUS is the Sun of the World,
Mary is the Moon thereof.
Nothing is produced in grace,
But by JESUS, and by *Mary*.
The Moon receives the whole Sun,
And contributes to the generation of Beings.
Mary receives all from JESUS,
And contributes to the ſanctification of Souls.

*

O holy Mother of God! I begin to breath,
Becauſe my ſalvation depends on you.
Your Son is my Saviour,
But he is alſo my Judge.
His Goodneſs encourages me,
But his Juſtice affrightens me.
I am a Criminal,
I dare not appear before him.
But you my dear Mother,
You have nothing to frighten me.
You are a Mother of Grace, and not of Juſtice.
You became a Mother
Only for to give us a Saviour.
You would not have been the Mother of God,
If there had been no Sinners.

O, I will be your child,
That I may be God's child.
O, I will be your ſervant,
That I may be God's ſervant.

He ſaith to his Mother, Woman, behold your Son: Then he ſaith to his Diſciple, Behold thy Mother. And from that hour the Diſciple received her for his. *John.* 19.

Dwell in Jacob, and have thy inheritance in Iſrael, and take root in my Elect. *Eccl.* 24.

He that ſhall find me, ſhall find life, and draw ſalvation from our Lord. *Prov.* 8.

CXXXI. *MED.*

Of the Immaculate Conception of the Bleſſed Virgin.

Mary is happy,
In having been conceiv'd without ſin.
Mary is more happy,
In never having committed any ſin.
'Tis a miſery for us to have contracted ſin.
'Tis a greater miſery to have committed it.

*

Mary has always ſuffered,
Altho ſhe never ſinned.
I ſin continually,
And I would ſuffer nothing.
Mary is Innocent,
And is treated as a Criminal.

I am

I am a Criminal,
And I would be treated as Innocent.

*

Mary's firſt grace
Is the foundation of her happineſs.
She co-operated with it all her life long,
By an inviolable fidelity.
There are ſom graces in ones life time,
Which are the beginnings of our happineſs.
There are ſom ſins in ones life time,
Which are the beginnings of our miſery.

*

Co-operate with all graces. Avoid all ſins.
Dread ſcandalous ſins; they are peſtilent ſins,
Which are communicated unto others.
Fear contagious ones, which corrupt nature.

*

O Holy Mother of God!
How beautiful are you, and how pure are you.
There is no ſtain in you.
If my Conception is not immaculate,
At leaſt make my life to be ſo.
If I have contracted original ſin,
Make me avoid actual ſin.
Let your Son, ſeeing my Soul at my death, ſay,
Thou art my well beloved,
There is no ſpot in thee.

Who ſhall declare *her* generation? *Iſai.* 53.
Thou art all fair, my friend, and there is no ſpot in thee. *Cant.* 4.
Our Lord poſſeſt me in the beginning of his ways. *Prov.* 8.

'Tis

'Tis a great work: for a habitation is prepared, not for man, but for God. 2 *Paral.* 29.

Holineſs becoms thy houſe: O Lord, for length of days. *Pſ.* 92.

CXXXII. *M E D.*

Of the Purification of the B. Virgin.

Mary is the Mother of God,
And ſhe paſſes for the Mother of a man.
O what Humility!
Mary is pure like the Sun,
And yet ſhe comes to the Temple to be purified.
O what Purity!
Mary is not ſubject to the Law,
And yet ſhe ſubmits her ſelf voluntarily to it.
O what Obedience!
Mary has but one Son, who is moſt dear to her,
And yet ſhe ſacrifices him to God in the Temple.
O what Charity!

*

Imitate theſe virtues of *Mary*'s.
Have an humble heart like her.
Have a pure body like her.
Have an obedient ſpirit like her.
Have liberal hands like her.
Offer up to God, what you have deareſt to you.
Sanctify to him your Children,
Your deſires, your thoughts.
Give him your heart,
That is your only one, and firſt born. Go

Go to the Temple, like *Simeon:*
Receive Jeſus into your arms,
By the Prieſt's hands.
Sing with him that Canticle of love:
Now thou doſt diſmiſs thy ſervant, O Lord,
According to thy word in peace.
Becauſe my eyes have ſeen thy Salvation,
Which thou haſt prepar'd before the face of all People,
A light to the revelation of Gentils,
And the glory of thy People of Iſrael.

*

You will live in Peace,
If you deſire nothing but Jeſus.
You will dy in Peace,
If you love nothing but Jeſus.
Beg of *Mary* to take you into her arms,
And to offer you up to her Son,
At the end of your life.
She will do it, if you be her child:
If you be humble: chaſt: charitable: like her.

*

O Mother of God!
Diſdain not to be the Mother of a ſinner.
I recommend my Soul into your hands.
'Tis the price of your Son's blood.
Can you ſlight him? Can you reject him?
Since you have preſented the head,
You ought alſo to preſent the members.
God cannot refuſe what you offer him.
My ſalvation is ſecure, if it be in your hands.

*

O *JESUS!*
I recommend my ſpirit unto you. I put

I put my ſalvation into your hands.
Let me go out of this World in peace;
For I have ſeen all that I have to ſee.
My ſins do diſturb me.
O Lord I am thy *Servant*,
And the *Son* of thy Handmaid.
Can you damn your Mother's Child?
Can you hate him whom ſhe loved?

They carried him into Jeruſalem, to preſent him to our Lord. *Luk* 2.

Take thy only begotten Son Iſaac, *&c.* and there thou ſhalt offer him in a Holocauſt. *Gen.* 22.

In the ſimplicity of my heart, I joyfully offered all theſe things 1 *Paral.* 29.

Now thou doſt diſmiſs thy ſervant, O Lord. *Luk.* 2.

O Lord I am thy ſervant, and the Son of thy handmaid. *Pſ.* 115.

CXXXIII. *MED.*

Of the Annunciation of the B. Virgin.

'Tis a great virtue to be little in grandure.
'Tis a rare virtue to be humble in honour.
Mary is the Mother of God,
Becauſe ſhe was his handmaid.
Mary takes the title of handmaid,
When ſhe is qualified the Mother of God.

*

How happy is ſhe for having conceived
The Word of God in her body;

But

But ſhe is more happy,
For having conceived it in her ſoul.
She conceived him in her heart,
Before ſhe conceived him in her womb.
The ſpiritual Conception of God,
Is more honorable to her than the corporal.
The one makes her the Mother of God,
The other makes her the worthy Mother of God.

*

Make your ſelf the Mother of our Lord,
By doing the Will of his Father.
Conceive him by Faith.
Bring him forth by Charity.
Be his Brother by Believing.
Be his Mother by Preaching.
Renew by Communion,
The Myſtery of the Incarnation.
Be you humble and obedient as ſhe was,
And the Holy Ghoſt will com down on you.
Be our Lord's Handmaid,
And you will becom his Mother.

*

O moſt worthy Mother of God!
Diſdain not to own for your Son, him,
Whom your Son vouchſafes to own for his brother.
If you are the Mother of God,
You muſt be the Mother of men.
It was for to be the Mother of men,
That you became the Mother of God.
You have two Breaſts full of Milk:

Give one to your Son,
But keep the other for me.
Give one to the juſt,
But keep the other for ſinners.

Behold the handmaid of our Lord, be it don unto me according to thy Word. *Luk.* 1.

Whoſoever ſhall do the Will of my Father, who is in Heaven, he is my brother, and ſiſter, and mother. *Matth.* 12.

He is not aſhamed to call them brothers. *Heb.* 2.

The Holy Ghoſt ſhall com down on thee, and the virtue of the higheſt ſhall over-ſhadow thee. *Luk.* 1.

CXXXIV. *M E D.*

Of the Humiliations of the Son of God, and the Elevations of Mary, *in the Myſtery of the Incarnation.*

JESUS of a God, was made man.
Of a Lord, he was made a ſlave.
Of Omnipotent, he was made weak.
Of rich, he was made poor.
JESUS by making himſelf man,
Made *Mary* the Mother of God.
JESUS by making himſelf a ſlave,
Made *Mary* the Miſtreſs of God.
JESUS by making himſelf weak,
Has given unto *Mary* the Power of God.
JESUS by making himſelf poor,
Has given unto *Mary* the Treaſures of God.

*

JESUS cannot deſcend lower than he deſcended.
Mary cannot aſcend higher than ſhe aſcended.
There is nothing that is above Jeſus.
There is nothing but God above *Mary*.
All that is not God, is below Jeſus.
All that is not God, is below *Mary*.

*

Rejoyce in theſe her grandures.
Chooſe her for your Mother.
Acknowledge her for your Queen.
Take her for your Advocate.
Obey her, whom God himſelf hath obeyed.
Serve her, whom God hath ſerved.
Love her, whom God hath loved.
Salute her, whom the Angel did ſalute.
Say to her often with heart and mouth,

*

Hail full of Grace.
Give us a part of your fulneſs.
Our Lord is with thee.
As Father, as Son, as Spouſe.
Bleſſed art thou among Women,
With infinit bleſſings.
Thou alone art a Virgin and a Mother.
Thou alone wert conceiv'd without Crime.
Thou alone didſt live without Sin.
Thou alone didſt dy without Pain.
Thou alone hadſt God for thy Son and Subject.
Thou alone art his Daughter, his Mother, his Spouſe.
Thou art the repairer of the World.

The

The Queen of the Univerſe.
The Gate of Paradiſe.
The Diſpenſer of Graces.

*

O Bleſſed Virgin, give me thy bleſſing!
And bleſſed be the Fruit, which thou gaveſt to the World.

*

Moſt *holy Mary*, and moſt worthy *Mother of God.*
Pray for the Juſt: and *for Sinners*,
Now, that thou ſeeſt them
Beaten by ſo many Temptations:
Slaves to ſo many vices:
Overwhelm'd with ſo many miſeries;
But eſpecially *at their Death*,
When their Salvation is in greateſt danger,
And thy ſuccour will be moſt neceſſary for them.

The Word was made fleſh. *John.* 1.
You know the grace of our Lord Jeſus Chriſt, that for you he was made poor, whereas he was rich: that by his poverty you might be rich. 2 *Cor.* 3.
He exinanited himſelf. *Phil.* 1.
He was ſubject to them. *Luk.* 2.
All generations ſhall call me bleſſed. *Luk.* 2.

CXXXV. *MED.*

Of the Viſitation of the B. Virgin.

JESUS viſits *S. John.*
Mary viſits *S. Elizabeth.*
Jeſus ſanctifies both the Mother, and the Son
By the mouth of *Mary.*
As ſoon as ever ſhe had ſpoken
John Baptiſt was ſanctified.
Her ſpeech was a Conduit-pipe of grace,
which gave ſight to a blind man,
Which delivered a captive,
Which raiſed up one that was dead,
Which juſtified a ſinner.

*

Mary applies to the firſt amongſt men,
The firſt fruit of our Redemption.
She conceives man ſpiritually,
After having conceiv'd God corporally.
She becoms the Mother of men,
After having becom the Mother of God.
She is the Mother of grace.
She is the Mother of mercy.
Of grace for the juſt: Of mercy for ſinners.

*

O Mother of grace! Mother of mercy!
Viſit us frequently together with thy Son.
You want not grace,
Since you have the fulneſs thereof.

You want not mercy,
Since it dwelt nine months in your bowels.
Exercise it on a poor blind man,
And on a poor captive:
On a sinner; a slave to his Passions:
On one dead to the life of grace.
Com, and enlighten, and enlarge him:
Com, and raise him, and sanctify him.
Make thy voice to be heard to the ear of my heart;
For thy voice is sweet,
And thy beauty incomparable.
Speak: and my heart will leap with joy.
Say the word, and my soul will be healed:
For you have in you the Word of God.
Which gives life to the World.

*

Mary Mother of grace! Mother of mercy!
Defend us from our Enemies,
And receive our Souls at the hour of our Death.

*

For to honour the Virgin,
You must imitate her Virtues.
Love Solitude as she did.
Go not out of it, but for to do good.
Visit the Prisoners. Help the Miserable.
Deliver Captives. Sanctify Sinners.
Be a Mother of grace to their Souls:
A Mother of mercy to their Bodies.

Blessed is the Lord God of Israel, because he hath visited, &c. *Luk.* 1.

Through the bowels of the mercy of our God, in which he visited us. *ibid.*

Visit

Viſit us in thy ſalvation. *Pſ.* 205.

Thy viſitation hath preſerved my Spirit. *Job.* 10.

As ſoon as ſhe heard the ſalutation of Mary, Elizabeth was filled with the Holy Ghoſt. *Luk.* 1.

Ariſe, make haſt my friend, my ſiſter, let thy voice ſound in my ears: for thy voice is ſweet, and thy face comely. *Cant.* 2.

CXXXVI. *MED.*

Of the Death of the B. Virgin.

WHat is it that makes the Chalice of Death bitter?

It is the loſs of the World.

'Tis the ſeparation from the Body.

'Tis the account that is to be given.

We feel ſadneſs, in quitting the World.

We feel pain, in quitting our Body.

We dread, being to appear before God.

*

Mary died without Fear: Sadneſs: Pain.

Becauſe ſhe liv'd without Sin: ty: Pleaſure.

*

O let my ſoul dy with the death of the *Saints*!

O let my death be like the death of *Mary*!

Live the life of Saints,

And thou wilt dy the death of Saints.

Live like *Mary*, and thou wilt dy like *Mary*.

Live without ſin, and thou wilt dy without fear.

Live without ty: and thou wilt dy without ſadneſs.

Live without pleaſure,
And thou wilt dy without pain.

*

If you lead the life of ſinners,
You will dy the death of ſinners.
If you live in diſorder,
You will dy in confuſion.
If you live in ſin, you will dy in fear.
If you live in pleaſure,
You will dy in pain.
That which makes your delight, during your life,
Will make your torment at your death.
That which is your pain, during your life,
Will be your pleaſure at your death.

*

O Holy Virgin!
I care not by what death I dy,
Provided that I dy in a good ſtate.
I ſhall dy without fear, if I dy in your arms.
I ſhall dy in grace, if I dy in your ſervice:
For you ſave thoſe that belong to you.
You never ſuffer your Children to periſh.
O fail not to be preſent at your Son's death!
All the Predeſtinate muſt dy in your arms,
Since you ſaw the firſt Predeſtinate dy.

*

I will diſengage my ſelf from the World,
That I may dy without ſadneſs.
I will afflict my Body,
That I may dy without pain.
I will abſtain from ſin,
That I may dy without fear.

I will

I will live in pain, that I may dy in pleaſure.
I will live in Pennance,
That I may dy with aſſurance.
I will live in Charity,
That I may dy in Sanctity.
I will live a Child of the Virgins,
That I may dy like a Predeſtinate.
I will live in grace, that I may dy in grace.
I will live in love, that I may dy in love.

I adjure you, O ye daughters of Jeruſalem, that if you find my beloved, you will tell him, that I languiſh with love. *Cant.* 5.

Love is as ſtrong as death. *Cant.* 8.

Let my ſoul dy the death of the juſt. *Numb.* 23.

The Death of ſinners is very bad. *Pſ.* 33.

He ſhall laugh at the latter day. *Prov.* 31.

Into thy hands, O Lord, I recommend my ſpirit. *Luk.* 23.

CXXXVII. *MED.*

Of the Reſurrection of the B. Virgin.

Mary is riſen again.
Her body is no longer in the grave.
So pure a fleſh as hers,
Ought to be exempt from corruption.
So holy a Temple, ought not to be profaned.

Mary is the chaſteſt of Virgins:
She ought therefore to be incorruptible.

Mary is the beſt of Mothers,
She ought therefore to be with her Son.
If the body of Jeſus, by its Communion,
Gives a right to a Reſurrection:
Who ought to riſe again,
If not ſhe who gave him fleſh?
If the Servants are with their Maſters,
Where ought his Mother to be?
If this favour is don to the Slaves,
Who will diſpute it to the Queen?
If her body be not riſen again,
How coms it to be hid?
Why is it not honoured?
Every one ſhall reap, what he hath ſowed.
Thoſe who ſow in the Fleſh, reap Corruption.
Thoſe who ſow in Spirit, reap Incorruption.

*

Mary was laid into the ground,
But ſhe did not remain there.
Her fleſh did incloſe a *germ* of life,
Which made her revive and riſe again.
She was buried:
That ſhe might imitate her Son:
That ſhe might viſit Purgatory:
That ſhe might ſanctifie our Earth,
For to give an aſſurance of her death.
But ſhe ought to return to life again,
For to give an aſſurance of our Reſurrection.
There would one Ornament be wanting in Heaven,
If the Body of *Mary* were not there.

*

O my glorious Princeſs!
I have a horrour to think that your body,
The holieſt of all bodies,
Should rot, and be eaten by the Worms.
That your immaculate fleſh,
Should not be riſen again.
That you ſhould be a ſlave to death:
You who did deſtroy its Empire.
It was requiſit, that one Man ſhould riſe again,
For to give aſſurance of the Reſurrection of Men.
It was requiſit, that one Woman ſhould riſe again,
For to aſſure the Reſurrection of Women.

*

O how amiable is Purity!
O how deteſtable is Impurity!
Why ſhould we prepare meat for Worms?
Why ſhould we adore that fleſh,
Which will ſoon be devoured by *Beaſts*?
Unleſs the Victim be ſalted, it will rot:
Unleſs the Fleſh be mortified, it will corrupt.

Thou wilt not leave my ſoul in Hell, nor wilt thou give thy holy one to ſee corruption. *Pſ.* 15.

I have ſlept, and been at reſt, and have riſen up, becauſe our Lord hath taken me. *Pſ.* 3.

Father, thoſe that thou haſt given me: I will have them to be where I am. *John.* 17.

He that ſows in his own fleſh, of fleſh he ſhall reap corruption: but he that ſows in ſpirit, of the ſpirit ſhall reap life everlaſting. *Gal.* 6.

Com from Libanus my Spouſe, and thou ſhalt be crowned. *Cant.* 5.

CXXXVIII. *MED.*

Of the Aſſumption of the B. Virgin.

WHo is this Princeſs that aſcends up to Heaven,
Leaning upon her well beloved?
'Tis *Mary* the Mother of God.
As ſhe was the pureſt of all Creatures,
She ought to be above all the Heavens.
As ſhe was the moſt humbled,
So ſhe ought to be the moſt elevated.
As ſhe received the moſt graces,
So ſhe ought to receive the greateſt glory.
As ſhe was the neareſt related to God,
So ſhe ought to com the neareſt to him.
As ſhe ſuffered without meaſure.
So ſhe ought to be comforted beyond meaſure.

*

The Divine *Salomon*
Has made his *M*other ſit upon his Throne.
He has aſſociated her to his Empire.
He has eſtabliſhed her Queen of the Univerſe.
He has ſubjected all Creatures to her.
The Father has crowned her with Power.
The Son has crowned her with Wiſdom.
The Holy Ghoſt has crowned her with Sanctity.

*

Jeſus is our *Mediatour* with the Father,
Mary is our *Mediatrix* with the *Son*.
Jeſus appeaſes the wrath of his Father,
Mary appeaſes the wrath of her *Son*.
Jeſus ſhews his wounds to his Father,
Mary ſhews her breaſts to her *Son*.
Who will deſpair of his *Salvation*,
Having ſuch Interceſſours with God?

*

Mary loves ſinners, becauſe her *Son* loved them.
Becauſe for them it was that he came into the World.
Becauſe they are miſerable:
Becauſe without them,
She would not have been the *Mother* of God.
Becauſe 'tis for them that ſhe is the *Mother* of *God*.

*

Go my Holy *Mother*!
Go and reap the fruits of your long labours.
Go, Ark of our Lord, and reſt in the Temple of glory.
There it is that a Throne is ſet up for you.
There you are to be crown'd by the Holy Trinity.
O how I am raviſh'd to ſee you aſcend to Heaven,
With ſo much pomp and magnificence!
O ye Angels of Heaven!
Open the gates to the *Mother* of *God*.
Com and meet your Princeſs.
Render your reſpects to her,
Carry her up to the very Throne of her *Son*.

*

O Queen of Heaven and Earth!
O *Mo*ther of grace of mercy!
My life and my hopes after God!
I ſalute you and honour you,
On the Throne of glory, to which God has raiſed you.
O you are now in the Haven,
Whilſt we are yet beaten with ſtorms.
You are now in your Country,
And we are yet in baniſhment.
You are in ſecurity, and we are in danger.
O our dear *Mo*ther!
O our powerful Advocate!
Caſt your eyes upon us, your poor Children,
Who weep and ſigh in this vale of miſery:
Take care of their *Sa*lvation:
And obtain the grace for them,
That after this Exil, they may ſee
Your beloved *Son* in Heaven. *Amen.* So be it.

Com from Libanus, and thou ſhalt be crowned. *Cant.* 4.

Who is ſhe that aſcends from the Deſert flowing in delights, leaning on her beloved? *Cant.* 8.

A great ſign appeared in Heaven, a Woman cloathed with the Sun, and the Moon under her feet, and on her head a Crown of twelve ſtars. *Apoc.* 12.

The Queen of Saba entred in with riches, Aromatical ſpices, and very much gold. 2 *Par.* 9.

There was a Throne ſet for the Kings Mother, who ſat at his right hand: and the King ſaid to her; Ask Mother, for it is not lawful for me to turn away my face. 3 *Kings.* 2.

CXXXIX. *MED.*

Of the Nativity of the B. Virgin: and of the Name of Mary *given to her.*

THe Birth of *Mary*, is a Work above nature:
But, for the good of nature.
Her Nobility, ought to make her to be honoured.
Her benefits ought to make her to be deſired.
Her beauty ought to make her be loved.

*

The Name of *Mary* which was given to her,
Rejoyces the Angels: Comforts men:
*M*akes the Devils tremble.
After the Name of Jeſus,
There is none ſweeter, than that of *Mary*.
None more powerful, than that of *Mary*.
He that ſays *Mary*, ſays a powerful Lady:
And a Sea of bitterneſs.
She is a Lady,
Becauſe ſhe was a Handmaid.
She is a Sea of comfort,
Becauſe ſhe was a Sea of bitterneſs.
Have you a mind to command,
You muſt obey.
Have you a mind to be comforted,
You muſt ſuffer.

*

O moſt holy Virgin!
I will drink in the Chalice of your affliction,
That I may drink in that of your comfort.
I will obey as you did,
That I may one day reign with you.

*

O great Princeſs!
I rejoyce in your Birth,
As in the principle of my life, and my ſalvation.
I ſalute you in your Cradle,
As in the Throne of Grace and Innocence.
You came not into the World
Loaden with chains, as we did.
The Sun ſaw you crown'd as ſoon as born,
But it ſees us damn'd, e're we are born.

*

O Queen of Heaven and Earth!
I chooſe you for my Lady,
My Mother, and Advocate.
I will ſerve you as my Lady.
I will love you as my Mother.
I will invocate you as my Advocate.
My holy Lady, take me into your protection.
My holy Mother, give me your bleſſing.
My holy Advocate, grant me your interceſſion.

Thou art the glory of Jeruſalem, thou the joy of Iſrael, thou the honour of our People. *Judith.* 25.

Who is ſhe that comes forth like the riſing morning? *Cant.* 6.

Do thou and thy Son rule over us. *Judg.* 8.

He ſhall comfort us from all the works and labours of our hands, in the land that God hath curſed. *Gen.* 5.

CXL. *MED.*

Of the Preſentation of the B. Virgin in the Temple.

MAry offered up unto God all that ſhe had.
She offered it up as ſoon as ſhe could.
She offered it up with a full will, for ever,
And by an irrevocable promiſe.

*

We give to God but half our heart.
We give it as late as we can.
We give it with regret.
We give it but for a time.

*

Give all. Give quickly.
Give cheerfully. Give for ever.

*

O Holy Virgin!
I give my ſelf wholy to you without reſerve.
I give my ſelf with all my heart.
I am ſorry that I gave my ſelf ſo late.
I give my ſelf for ever,
And by an irrevocable donation.

*

Offer up my heart to your Son.
I give it to him all entire: without delay:
Without regret: without return: for ever:
And by an irrevocable donation.

'Tis good for a man, when he has born the yoke from his youth, he ſhall ſit ſolitary, and ſhall be ſilent, becauſe he hath raiſed himſelf above himſelf. *Thren.* 3.

And having not found where to reſt her foot, ſhe returned unto him into the Ark. *Gen.* 18.

In the ſimplicity of my heart, I offered up all. *Kings.* 8.

Ananias with Saphira his wife ſold a field, and bringing the price he laid it at the Apoſtles feet. Ananias, why hath Satan tempted thy heart to ly to the Holy Ghoſt, and defraud of the price? *Act.* 5.

Their heart is divided, now will they periſh. *Oſ.* 10.

A Proteſtation of Service to the B. Virgin, which ought to be made on all Holy-Days and Communion Days.

O Holy Virgin, moſt worthy Mother of God, altho I know my ſelf unworthy to be in the number of your Servants, and of your Children; yet truſting in your goodneſs, and in your mercy, and puſhed on with a deſire of ſerving you: I declare in the Preſence of God, and of all the Heavenly Court, that I chooſe you this day for my Queen, for my Mother, and for my Advocate: And I make a firm reſolution never to forſake your Service: never to do or ſay any thing againſt your honour: and never to permit that any that depend upon me ever offend you, or diſhonour you in any manner whatſoever. I moſt humbly beſeech you to receive me into

into the number of your Servants, and of your Children; to help me in all my Neceſſities, and not to forſake me at the hour of my Death. *Amen.*

I thought my ſelf obliged to make this Form, for thoſe, who know not the manner how to give themſelves to the B. Virgin.

The End of the Third Part.

THE

THE FOURTH PART. FOR THE *UNITIVE LIFE.*

CXLI. *MED.*

Of the Love of JESUS.

JESUS is the moſt beautiful of all Men.
JESUS is the greateſt of all Kings.
JESUS is the moſt charitable of all Fathers.
JESUS is the moſt faithful of all Friends.
JESUS is the mildeſt of all Maſters.
JESUS is the perfecteſt of all Spouſes.

*

JESUS made himſelf man for me, and like me.
JESUS made himſelf poor for me, and like me.
JESUS made himſelf miſerable for me, and like me.
JESUS ſuffered death for me, and like me.

*

JESUS is my Father, and my King.
He is my Brother, and my Spouſe.
My Maſter, and my Shepherd.
My Chief, and my Phyſician.
My Salvation, and my Redemption.
My Hopes, and my Comfort.

*

JESUS loves me with all his heart.
He is always at the door of my heart.
He intreats me to give him my heart.
He has given his life to have my heart.
I am ungrateful if I refuſe him my heart.
Wo unto him, who divides his heart.
Curſed is he that loves him not with all his heart.

*

O Love of all Loves!
O Heart of all Hearts!
Let me love you, as you love me.
Let me love you, as you deſerve to be loved.
Nothing above *JESUS*.
Nothing comparable to *JESUS*.
Nothing with *JESUS*.
Nothing after *JESUS*.

Goodly of beauty above the Sons of men. *Pſ.* 44.
All in all Chriſt. *Col.* 3.
Simon of John, doſt thou love me? *John.* 14.
He that has my Commandments and keeps them, it is he that loves me. *John.* 14.
If any one doth not love our Lord Jeſus Chriſt, be he Anathema. 1 *Cor.* 16.

CXLII.

CXLII. *MED.*

Of the Unity of Love.

LOve comes from Unity: tends to Unity: Repoſes in Unity: conſerves it ſelf by Unity.

*

A ſtrait heart cannot be bowed.
A pure heart cannot be ſtained.
A free heart cannot be captivated.
A ſingle heart cannot be divided.
Wo unto thoſe that have a double heart:
God's heart cannot love them.

*

No man can have two Heavens.
No man can ſerve two Maſters.
No man can have two Spouſes.
No man can love God and the World.
There muſt be but one Soul to one Body:
But one Sun to the Univerſe.
But one King in a State.
But one Governour in a Place.
But one Shepherd to one Flock.
But one Pilot to one Ship.
But one Love to one Heart.
But one God to one Creature.

*

You will, ſay you, give God half your heart.
Ah! did not God create the other half?
Did God redeem but half your heart?
Will God ſave but half your heart?

Did God give you but half his heart?
Ah! why will you give him but half of yours?
Is the heart of a man too much for God?

*

O the God of my Heart!
You have always been mine,
And I have never been yours.
I have made to my ſelf as many Idols,
As I have loved Creatures.
I have divided my Faith,
When I divided my Charity.
I deſtroy'd both the one and the other,
When I divided them.
Ah! I loſt my ſelf, when I did not love you.

*

I will henceforth, O my God,
Love you with all my heart.
I will never more divide my affections.
All to all. One to one. One alone to one alone.
This is the Device of my heart,
O my God, and my All.
Since you have given me your whole heart,
Which is ſo great:
'Tis very juſt that I ſhould give you all mine,
That is ſo ſmall.

No man can ſerve two Maſters. *Matth.* 6.
Thou ſhalt love the Lord thy God with thy whole heart. *Matth.* 22.
How long do you halt on both ſides? if our Lord is God, ſerve him, &c. 3 *Kings.* 18.
Wo unto the double hearted. *Eccl.* 2.
Their heart is divided, now they will periſh. *Oſ.* 10.

CXLIII. *MED.*

Of the Preſence of God.

GOD is *before me : with me : in me :*
He is *before me*, for to conſider me.
He is *with me*, for to govern me.
He is *in me*, for to enliven me.
I ought therefore to be *before God*,
By thinking on nothing but him.
With God, by labouring only for him.
In God, by loving nothing but him.

*

I am never alone : God is always with me.
I never work alone : God always works with me.
I never ſuffer alone : God always ſuffers with me.
Is it not to be in Heaven, to ſee God always?
Is it not to be in Hell, never to ſee God?

*

Alas my God!
You always think on me,
And I never think on you.
You are always with me,
And I am never with you.
You always labour for me,
And I never labour for you.
You are always in me, as in a Hell,
There to ſee my Crimes,
And hear my Blaſphemies.
You ſhall henceforth be as in a Heaven,
There to ſee good actions, and hear your praiſes.

Lord thou haſt tryed me and known me; whither ſhall I go from thy Spirit, or fly from thy face? *Pſ.* 138.
But thou art in us, O Lord. *Jer.* 4.
The God of Hoſts in whoſe ſight I ſtand. 4 *Kings.* 3.

CXLIV. *MED.*

Of Solitude.

IT is hard to be with God, and with men.
You muſt avoid company, to enjoy your beloved.
The World makes too much noiſe about your heart,
For to hear his ſpeech.
He is not to be ſeen but in the Deſart,
And in the ſleep of the Senſes,
And in the ſilence of the Paſſions.

*

Be ſolitary *in body: in mind: in heart.*
God viſits you when you are ſolitary *in body.*
God ſpeaks to you when you are ſolitary *in mind.*
God fills you when you are ſolitary *in heart.*

*

Unleſs you draw off from Creatures,
God cannot viſit you.
Unleſs you make Creatures hold their peace,
God cannot ſpeak to you.
Unleſs you diſengage your ſelf from Creatures,
God cannot love you.

O Solitude of body! of mind! of heart!
'Tis with you that God is ſeen, heard, and taſted.
Let us go into Solitude, my beloved,
There it is that I will ſpeak to the heart.

I will lead her into ſolitude, and ſpeak to her heart. *Oſ.* 2.
Our Lord is not in commotion. 3 *Kings.* 19.
The woman fled into the wilderneſs. *Apoc.* 12.
I have gon far flying away, and I abode in the wilderneſs. *Pſ.* 54.
He ſhall ſit ſolitary and be ſilent. *Thren.* 2.
When you pray, enter into your chamber. *Matth.* 6.
Through the places and the ſtreets, I will ſeek whom my ſoul loves: I ſought him, but did not find him. *Cant.* 3.

CXLV. *MED.*

Of the leaving of our ſelves.

HAppy is the man that puts his truſt in God.
Who leaves himſelf to his Providence:
Who ſuffers himſelf to be guided by his Wiſdom.
Who reſts upon his Goodneſs.

*

Nothing diſturbs that Soul that is left to God.
Nothing oppoſes it ſelf to her deſires.
All things happen out as ſhe would have them:
All is don as ſhe deſires,
Becauſe ſhe deſires nothing,
But as God would have it.

Lord thou haſt tryed me and known me; whither ſhall I go from thy Spirit, or fly from thy face? *Pſ.* 138.
But thou art in us, O Lord. *Jer.* 4.
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*

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*

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There it is that I will ſpeak to the heart.

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The woman fled into the wilderneſs. *Apoc.* 12.
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He ſhall ſit ſolitary and be ſilent. *Thren.* 2.
When you pray, enter into your chamber. *Matth.* 6.
Through the places and the ſtreets, I will ſeek whom my ſoul loves: I ſought him, but did not find him. *Cant.* 3.

CXLV. *M E D.*

Of the leaving of our ſelves.

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Who leaves himſelf to his Providence:
Who ſuffers himſelf to be guided by his Wiſdom.
Who reſts upon his Goodneſs.

*

Nothing diſturbs that Soul that is left to God.
Nothing oppoſes it ſelf to her deſires.
All things happen out as ſhe would have them:
All is don as ſhe deſires,
Becauſe ſhe deſires nothing,
But as God would have it.

*

She ſleeps amidſt Storms.
She is calm in Perſecutions.
She labours without ſollicitude.
She does all things without diſquiet.
God is her Veſſel, and her Pilot.
Her Chariot, and her Driver.
Her Father, and her Protectour.
Her Safeguard, and her Defence.

*

She repoſes betwixt his arms.
She lays her heart upon his.
She has no care, but to pleaſe him,
She thinks on nothing, but of contenting him.
She recommends her ſpirit to him.
And then ſhe dies to all her fears,
And to all her deſires;

*

But God watches, when ſhe ſleeps.
He works, when ſhe repoſes.
He conducts her in her Journeys.
He carries her in her feebleneſs.
He hears her in her prayers.
He prevents all her deſires.
He concerns himſelf in all her affairs.
He bleſſes all her deſigns.
He provides for all her neceſſities.
He cures all her ailings.
He ſweetens all her bitterneſſes.
He allays all her ſorrows.

*

My Child, ſays our Lord,
Think on me, and I will think on thee.

Do my Will, and I will do thine.
Do my affairs as thy own,
And I will do thine as my own.
Remain in quiet, and deſire nothing.
Give me thy heart,
And I will give thee mine.

Bleſſed is the man that hopes in him. *Pſ.* 34.
Whatſoever befals the juſt man will not ſadden him. *Prov.* 12.
You ſhall ſleep in ſorrows. *Iſai.* 50.
He that fears our Lord, ſhall dread nothing, and ſhall not be afraid, becauſe he is his hope. *Eccl.* 34.
To thee is the poor man left, thou ſhalt be a helper to the orphan *Pſ.* 9.
I know whom I have truſted, and I am certain that he is able to keep my *depoſitum* unto that day. 2 *Tim.* 1.

CXLVI. *M E D.*

How we ought to leave our ſelves.

I Know not whether I loſe my ſelf.
I know not whether I ſave my ſelf.
Whether I do well, or ill.
Whether I go forward, or backward.
I know not what to ſay, or think.
In this confuſion of my thoughts,
I ſay to you, without troubling my ſelf,
My God, I leave my ſelf to you.

*

My Friends betray me.
My Enemies perſecute me.

I am

I am waſted in ſorrows.
I am reduced to neceſſity.
I am ſtript of my goods.
I am blackned with calumnies.
I find no body to comfort me.
I have no guſt at all in my Devotions.
My temptations increaſe.
My forces diminiſh.
My lights are eclipſed.
I know not what will becom of me.
I am heart-leſs and ſupport-leſs.
All my comfort in my pains,
Is to loſe my ſelf, and to ſay to you,
My God, I leave my ſelf to you.

*

Am I in grace? or am I in ſin?
Am I worthy of hatred, or of love?
Shall I be ſaved? ſhall I be damned?
Shall I go to Heaven? or go to Hell?
All this is unknown to me;
But nothing of this diſturbs me.
I put my confidence in God.
I reſt upon his mercy.
I rely upon the merits of his Son.
I recommend my Spirit to him.
I am in peace, when I have ſaid to him,
My God, I leave my ſelf to you.

*

Let me live. Let me dy.
Let me dy ſoon. Let me live long.
Let me be well. Let me be ſick.
Let me be comforted. Let me be afflicted.
Let me be in peace. Let me be in war.

All

All this is indifferent to me.
Your good pleaſure is mine.
Your will makes my joy.
I have but one thing to deſire,
Which is to pleaſe you, and to love you.
You are my Love, and my All.
My God, I leave my ſelf to you.

Into thy hands I commend my ſpirit, thou haſt redeemed me, O God of truth. *Pſ.* 30.

In peace in the ſelf ſame, I will ſleep and reſt. *Pſ.* 4.

I am a beggar and poor, our Lord is ſollicitous for me. *Pſ.* 74.

I am becom like a loſt Veſſel. *Pſ.* 30.

He ſaid, I will not leave thee, nor forſake thee. *Heb.* 13.

CXLVII. *MED.*

Of Annihilation.

A *Being* made us to com forth from God.
A *not being* makes us return to God.
Until a Soul hath found her *Nothing*,
She cannot find God.
He is hid under the Creatures,
As under veils and ſhapes.
As ſoon as you penetrate into the inſide,
You ſee God openly.

*

For to know *all*; you muſt know *nothing*.
For to taſt *all*; you muſt taſt *nothing*.

For to have *all*; you muſt have *nothing*.
For to be *all*; you muſt be *nothing*.

*

O my God!

You are my *All*; I am *nothing*.
You are my *light*; I know *nothing*.
You are my *ſtrength*; I can do *nothing*.
You are my *virtue*; I do *nothing*.
Speak, my God, for your Servant hears.
My mouth, before you, is ſpeechleſs.
You know what my heart ſays to you.

*

O bleſſed Soul!

Which liſtens to God in the ſilence from all Diſcourſes.
Be ſilent all human and carnal thoughts.
Let all fleſh be ſilent in the preſence of God.

Let all fleſh be ſilent before the face of our Lord. *Zach.* 2.

I was reduced to nothing: thou haſt like the wind taken away my deſire. *Job.* 30.

My ſubſtance is like nothing before thee. *Pſ.* 38.

When I was gon a little beyond them, I found him whom my ſoul loveth. *Cant.* 3.

Bring me yet another Veſſel. 4 *Kings.* 4.

CXLVIII. *MED.*

Of the five degrees of Perfection.

ONe ought to be a Traveller on Earth.
One ought to be crucified.
One ought to dy on the Croſs.
One ought to be buried.
One ought to go down into Hell.

*

A Traveller fixes upon nothing.
He that is crucified, acts nothing.
A dead man feels nothing.
The body that is under ground is trampled on.
In Hell one is without comfort.

*

O Sacred Nothing!
Where the Soul loſes her Being,
For to be transformed into God.
O living Sepulchres!
Where the wiſe do build Solitudes to themſelves.
O Evangelical field!
Wherein the grain of Wheat dies for to riſe again.

*

O God alone!
How amiable art thou?
I had rather be in Hell with thee,
Than be in Heaven without thee.
O let me be one of thoſe living dead,
Who are wounded with love!

Let

Let me ſleep with them in the Tomb
Of my Senſes and Paſſions.

*

O my God!
Let me dy, that thou maiſt live in me.
Let me no more be any thing to my ſelf,
That I may be all thine.
Be thou all in me: all mine.
And if I may be ſo bold as to ſay ſo,
All my ſelf.

My deareſt, I beſeech you as ſtrangers and pilgrims to refrain your ſelves from carnal deſires. 1 *Pet.* 2.

With Chriſt I am faſtned to the Croſs: I live now, not I, but Chriſt lives in me. *Gal.* 2.

Ye are dead, and your life is hidden with Chriſt in God. *Rom.* 6.

The ſorrows of Hell have encompaſſed me. *Pſ.* 17.

Thou haſt brought my ſoul out of Hell. *Pſ.* 27.

CXLIX. *MED.*

Of the Divine Perfections.

WHat is God?
I know not.
I ſhould be God, if I could declare that.
You would be God,
If you could comprehend him.

*

What is God?
'Tis he who is. 'Tis he from whom all is.

'Tis

'Tis he for whom all is. In whom all is.
Without whom nothing can be.
He is the beginning, the end, the center,
And the foundation of all Beings.

*

What is God?

He is an omnipotent will.
He is an obliging goodneſs.
A Sovereign happineſs. An Eternal light.
An infallible reaſon. An invincible power.
An invincible juſtice.
He is all that I ſee.
He is nothing of what I ſee.
He is the beauty by which all is beautiful.
He is the goodneſs by which all is good.
'Tis he that gives me light in the Sun.
Who warms me in the Fire.
Who refreſhes me in the Water.
Who feeds me in the Bread.
Who rejoyces me in the Flowers.
Who ſuſtains me on the Earth.

*

What is God?

My eyes, have you not ſeen him?
No: becauſe he has no colour.
My ears, have you not heard him?
No: becauſe he has no ſound.
My tongue, have you not taſted him?
No: becauſe he has no ſaviour.
My hands, have not you touched him?
No: becauſe he has no body.

*

What then is God?

He is the eſſence of colour.
The noiſe of ſound.
The principle of ſavour.
The ground-work of all ſubſtances.
A light above all light, which the eye ſees not.
A voice above all voice,
Which the ear hears not.
An odour above all odours,
Which the ſmelling ſmells not.
A ſweetneſs above all ſweetneſs,
VVhich the taſt ſavours not.
A ſubſtance above all ſubſtance,
VVhich the hand touches not.
He is an incomprehenſible Being,
VVhich comprehends all things.
Inviſible, who ſees all things.
Indiviſible, who unites all things.
Eternal, who produces all things.
Immoveable, who removes all things.
Unchangeable, who changes all things.

*

What is God?

He is a Spirit that dwells in himſelf.
VVho is happy by himſelf.
VVho is ſufficient to himſelf.
VVho finds all in himſelf.
VVho is great without quantity.
Good without quality.
Infinit without number.
Immenſe without extenſion.
Eternal without duration.
Beautiful without figure.

* *What*

*

What is God?

He is a Spirit, who is every where,
And yet is not divided.
Who is in all things, and is not incloſed.
Out of all, and yet is not excluded.
Above all, and is not elevated.
Below all, and is not depreſſed.

*

What is God?

He is a Spirit, whoſe nature is goodneſs.
Whoſe greatneſs is nothing but Majeſty.
Whoſe life is nothing but fecundity.
Whoſe Underſtanding is nothing but Wiſdom.
Whoſe Will is nothing but ſanctity.
Whoſe thought is nothing but light.
Whoſe virtue is nothing but power.
Whoſe inclination is nothing but love.
Whoſe actions are miracles.
Whoſe motions are reſt.
Whoſe duration is nothing but Eternity.

*

What is God?

He is a Spirit, always preſent,
And always ſecret.
Always acting, and always in reſt.
Always heaping up, without gaining.
Always giving, and never drain'd.
Always loving, without diſquiet.
Always ſeeking, without going forth,
From the center of his Beatitude.

*

O great God! O great Spirit!
How terrible are you to our Underſtandings?
But how amiable to our Wills?

*

O the Saint of Saints!
All my bones, as inſenſible as they are,
Are ſenſible at your preſence.
They cry out night and day,
Lord, who is like unto thee?

*

O my Soul!
What doſt thou ſeek after upon Earth?
Goodneſs? It is in God without malice.
Beauty? It is in God without blemiſh.
Perfection? It is in God without defect.
Science? It is in God without errour.
Strength? It is in God without weakneſs.
Peace? It is in God without diſturbance.
Pleaſure? It is in God without pain.
Abundance? It is in God without poverty.
Felicity? It is in God without miſery.

*

O my God!
I love you with all my heart,
Since you are my joy and my happineſs.
I will ſeek after nothing out of you,
Becauſe I find all that I ſeek after in you.
O what a ſatisfaction I have to think,
That I can love you more than I know you.
That I cannot comprehend you in my Underſtanding,
But that I can contain you in my heart.

Why

Why is not my heart all yours,
Since you are all his?

O raviſhing Beauty! O infinit Goodneſs!
When ſhall it be, that I ſhall love you?
When ſhall it be, that I ſhall ſee you?
Since one muſt dy for to ſee you,
It is juſt, for to have this good,
That I ſhould dy an infinity of times.

I am who am. *Exod.* 3.

I am the Alpha and Omega, the beginning and the end, ſays our Lord God, who is, and who was, and who is to com, Omnipotent. *Apoc.* 1.

Who is like unto thee among the ſtrong, O Lord? who is like unto thee? magnificent in ſanctity, terrible, and laudable, doing wonderful things. *Exod.* 25.

Out of him, and through him, and in him, are all things, to him be glory for ever. Amen. *Rom.* 15.

CL. *MED.*

Of the Amability of God.

HOw great is God,
Since he hath created ſuch great things?
How beautiful is God,
Since he hath created ſuch beautiful things?
How good is God,
Since he hath created ſuch good things?

What favours has God don to me?
From what danger has he preſerved me?
From how many evils has he delivered me?
What great goods he promiſes me?

*

Who deſerves my heart better than he?
Who offers me a greater price for to have it?
To whom ſhall I give it, if not to him,
Who has given me his?
To whom ſhall I ſell it, if not to him,
Who has bought it at the price of his Blood?
Is a naughty heart worth the blood of a God?
Worth the life of a God?
Worth the heart of a God?
Worth the Kingdom of God?

*

I deſerve not to live,
If I will live for any one but you.
I ought not to have a heart,
If I will love any thing elſe beſides you.
O I have loved you too late.
Beauty always new, always ancient!
O I have too ſoon offended you,
Bounty always amiable, always adorable!
I acknowledge my darkneſs.
I abhor my ingratitudes.
I will always love you, O God of goodneſs.
I will never offend you, O God of majeſty.

Thou ſhalt love the Lord thy God with thy whole heart, and with thy whole ſoul, and with all thy forces. *Luk.* 10.

In this did appear the charity of God, becauſe God ſent his only begotten ſon into the World that we may live by him. 1 *John.* 4.

Let us therefore love God, becauſe he loved us firſt. *ibid.*

I will love thee, O Lord, my ſtrength: our Lord is my eſtabliſhment, and my refuge, and my deliverer, my God and my helper, *&c. Pſ.* 17.

CLI. *MED.*

How God loves men: and how men ought to love God.

LEt us love God, becauſe he loves us.
Let us love him, as he hath lovsd us.

*

The Love of God is ancient.
He hath lov'd us from all Eternity.
We were always in his thought: in his heart.
His Love is as ancient as his Being.
He no ſooner was, but he loved us.
And as he always was,
So he always loved us:
And he will ſtill love us,
During all Eternity.

*

The Love of God is pure and diſintereſted.
He loves us without ſtanding in need of us.
Without expecting any thing from us.
Without any deſert on our ſide.
Without any obligation on his.

He loves us, that he may be loved,
And to make us happy through his love.

*

The Love of God is tender:
'Tis a Love of ſweetneſs.
'Tis the ſweetneſs of Love.
'Tis the Love of a Father,
And Mother, and Nurſe.

*

The Love of God is ſtrong:
It triumphs over all difficulties.
It does good to the ungrateful.
To Rebels: to his Enemies.

*

The Love of God is infinit.
He loves us with the love that he loves himſelf.
He has beſtowed infinit benefits on us.
He has ſuffered infinit evils for us.
He has given his blood,
which is of an infinit price.
He communicates to us his grace,
Which is an infinit treaſure.
He prepares his glory for us,
Which is an infinit good.

*

The Love of God is univerſal.
It embraces all men.
There is no body that he does not love.
That he does not viſit.
To whom he has not appointed an Angel.
Whom he does not help.
Whom he has not redeemed.
Whom he is not willing to ſave.

*

O incomparable Lover!
Where ſhall I find a friend
So faithful, and ſo ancient as you?

*

O my Soul!
Canſt thou, not love him,
Who has loved thee ſo much?
Canſt thou refuſe thy heart to him
Who has given thee his?
Compare one with the other.
Meaſure the greatneſs of the one and the other.

*

O my God! my Love!
Was there ever Ingratitude comparable to mine?
You love me from the time that you were,
And I offend you from the time that I had a Being.
You love me from all Eternity,
And I will not love you now.

*

O I will henceforth love you,
As you have loved me.
I will love you conſtantly: purely: ſtrongly:
Eternally: univerſally.
In all places: in all times: in all ſtates:
And in the accompliſhment of all your wills.

I have loved thee in perpetual charity. *Jer.* 31.
The Father himſelf loveth you. *John.* 6.
He will have all men to be ſaved, and to com to the knowledge of truth, 1 *Tim.* 2.
He loved them to the end. *John.* 13.

Is the death of the wicked man my Will, ſaith the Lord God, and not rather that he ſhould be converted from his ways and live. *Ezek.* 18.

CLII. *M E D.*

Of the Incomprehenſibility of God.

ALL times together
Cannot meaſure the Being of God.
All places together cannot incloſe him.
All underſtandings whatſoever
Cannot comprehend him.
All hearts together
Cannot love him ſufficiently.

*

God is nothing of what I ſee.
He is nothing of what I touch.
He is nothing of what I hear.
He is nothing of what I know.
He is nothing of what I imagin.
He is an inviſible, ſpiritual,
And incomprehenſible Being.

*

O my God!
How rich am I,
When I have nothing but you?
How enlightned am I,
When I ſee nothing but you?
How knowing am I,
When I know nothing but you?

How

How contented am I,
When I reliſh nothing but you?

*

I ſee all things, when I ſee nothing.
I taſt all things, when I taſt nothing.
I hear all things, when I hear nothing.
I poſſeſs all things, when I poſſeſs nothing.
I am all things, when I am nothing.

*

I honour the Power of God,
By the Sacrifice of my power.
I honour the Greatneſs of God,
By the Sacrifice of my glory.
I honour the Goodneſs of God,
By the Sacrifice of my deſires.
I honour the Incomprehenſibility of God,
By the Sacrifice of my thoughts.

*

Empty your Memory from its Images,
And God will fill it with his Eſſence.
Empty your Heart of its Affections,
And God will fill it with his Goods.
Empty your Underſtanding of your Conceits,
And God will fill it with his Lights.

Great in counſel, and incomprehenſible in thought. *Jer.* 32.

To whom have you compared me, and made me like unto? *Iſai.* 46.

My Soul hath refuſed to be comforted: I was made full of God, and was delighted. *Pſ.* 76.

All my bones ſhall ſay, Lord, who is like unto thee? *Pſ.* 34.

Raſe it, raſe it unto the foundation thereof. *Pſ.* 136.

CLIII. *M E D.*

Of Simplicity.

BE ſimple in mind. Be ſimple in heart.
That Spirit is ſimple,
That has but one thought.
That heart is ſimple, that has but one deſire.
Without theſe two Simplicities
You will never arrive to Unity.

*

God is a pure Act.
There is nothing more ſimple than his Being.
He cannot be multiplyed.
He cannot endure Duplicity.
He has from all Eternity,
But one thought and one love.
He ſays all in one word.
And this word is nothing but Truth.
If you would unite your ſelf to God,
You muſt imitate this Simplicity.

*

To what purpoſe are ſo many thoughts?
To what end ſo many diſcourſes?
Are not you convinc'd of the truth?
Why ſhould you ſeek after what you have found?
Do what you know. Taſt what you ſee.
God is one great Word.
A great matter for Prayer.
Caſt your ſelf into this Ocean.

Plunge

Plunge your ſelf into this Abyſs.
You will find all things in God.
You will find nothing out of God.

*

Martha, you labour too much.
Your Sollicitudes are unprofitable.
Here is too much meat,
For the Word, whom you would treat.
What need ſo many cares?
One thing alone is ſufficient.
Imitate your Siſter *Magdalen*.
She has choſen the better part.
She hearkens, without ſpeaking.
She repoſes, without diſquieting her ſelf.
She has an extreme ſatisfaction,
To be in the preſence of her beloved.
Draw your ſelf out of multiplicity.
Draw near unto Unity.
This is the only thing neceſſary.
There is nothing but this, that can content you.

*

For to have but one only thought,
You ought to have but one deſire.
For to empty your ſelf of your thoughts,
You muſt empty your ſelf of your deſires.
Without ſimplicity of heart,
You will never have ſimplicity of ſpirit.
You love a thouſand things,
And you would think of nothing?
You give ear to your Paſſions,
And you complain of Diſtractions.
Your Complaints are not reaſonable.

There

There is a duplicity in your heart.
It runs after its treaſure.
It takes pleaſure in what it loves.
It does not love God only.

*

You are not maſter of your own ſpirit.
But are not you maſter of your own heart?
You cannot be without a thought:
But cannot you be without a deſire?
You will have but few evil thoughts,
If you have no evil deſires.
Shut your ſelf up into your heart:
There it is that you will find,
What it is that you love.
Whatever noiſe your Underſtanding makes,
Take heed you open not the door to it.
Stop its lightneſs. Mortify its curioſity.
And if you cannot compaſs this,
Let the Vagabond run:
But do not run after him.
Remain in your own quiet.
Wrap your ſelf up in your Poverty.
What do you ſeek for, having God preſent?
Is not faith more certain than the ſenſes?
'Tis better to love, than to think.
Better to enjoy, than to deſire.
You will enjoy your beloved,
When you love him, without deſiring any thing.

*

O my Soul!
How happy wouldſt thou be,
If thou didſt content thy ſelf with God?

If

If thou didſt ſeek only to pleaſe him.
If thou would'ſt nothing, but what he wills.
Thy heart in thy Prayer would be
Like a Stone in its Center.
Like the Flame in its Sphear.
Like a River in the Ocean.
Like a Needle that looks upon its *Pole*.
Like Iron that touches the Load-ſtone.

*

O my God! What would I have?
And what do I ſeek after?
What do I deſire, and what do I expect?
Alas! I ſeek after reſt,
And I am always in motion.
I would fain be in peace,
And I am always in war.
O I am weary of labouring!
I will henceforth reſt my ſelf.
I have but too much knowledge;
I will now begin to love.
Let us, O my Soul, taſt and ſee
How ſweet our Lord is.

*

O the God of my life! O the peace of my ſoul!
I have offered up all to you with joy,
In the ſimplicity of my heart.
You know what it is that I ſeek after.
VVhat it is that I deſire.
My heart is ſimple, O my God:
It has no double dealing.
Make it therefore to enter
Into the repoſe of the Saints,
And draw it to the center of Unity.

With the ſimple is his Communication. *Prov.* 3.
The ſimplicity of the juſt ſhall direct them. *Prov.* 11.
If thy eye be ſimple, all thy body will be lightſom. *Matth.* 6.
Thou art troubled about many things: but one thing is neceſſary. *Luk.* 10.
In the ſimplicity of your heart ſeek him. *Wiſd.* 1.

CLIV. *MED.*

Of the fulneſs of God's Riches.

GOd is ſufficient to himſelf.
He does not ſtand in need of us.
He is ſufficient to his Creatures,
They ſtand in need only of him.

*

God is all to all men.
He is a light to the blind.
He is health to the ſick.
He is a comfort to the afflicted.
He is a ſtrength to the weak.
He is ſanctity to Sinners.
Life to the dead. Peace to the living.

*

O ſweet words! *My God and my All.*
How ſavoury are they to a Soul,
Unto whom God is All:
And to whom All that is not God, is nothing.

*

O God and my All!

I am weary of thinking, reading, reaſoning.
I find All in theſe two words,
My God, and my All.
All that I read, all that I hear,
Takes up my mind,
But it does not fill my heart.
I find every where a vacuity and indigence.
There is only You, in whom I find
The ſumm of all my deſires,
O my God, and my All.
Theſe two words are honey to my mouth;
A ſource of living water to my heart,
Which quencheth its thirſt.
Which contents all its deſires.

*

What can I wiſh for after you?
Who can content me, if you cannot?
O my God and my All.
You ſhall henceforth be my All:
And all Creatures ſhall be nothing to me.

I ſaid to our Lord, thou art my God, becauſe thou doſt not want my goods. *Pſ.* 15.

I will ſhew thee all good. *Exod.* 33.

He that repleniſhes your deſire in good things. *Pſ.* 102.

What is there to me in Heaven, and what elſe but thee would I have on Earth, O God of my heart. *Pſ.* 72.

CLV. *MED.*

Of Heaven.

HEaven is the Houſe of God.
'Tis the Land of the living.
'Tis the Center of reſt.
'Tis the Ocean of all goods.
'Tis the Abſence of all evils.
'Tis the Source of all pleaſures.
The Treaſure of all riches.
The Throne of all grandures.
The End of all pains.
The Height of all comforts.

*

There you ſhall ſee, and you ſhall love.
There you ſhall poſſeſs, and enjoy.
There you ſhall have all that you deſire,
And have nothing of what you fear.
There good ſhall be without evil.
Pleaſure without pain.
Abundance without indigence.
Health without ſickneſs.
Life without death.
Reſt without diſquiet.

*

O what ſatisfaction to ſee all that is beautiful!
To love all that is good.
To poſſeſs all that is great.
To taſt all that is ſweet.
To ſee the firſt Truth.

To

To poſſeſs the chief good.
To taſt the chiefeſt pleaſure.

*

O God of Virtues!
How amiable are your Tabernacles?
My Soul languiſhes with a deſire
Of entring into your Heaven.
O how miſerable am I here below!
O how happy ſhall I be there above!

*

My Soul!
If thou loveſt the goods of this World,
Thou wilt not have the goods of Heaven.
O how the Earth diſpleaſes me,
When I lift up my eyes to Heaven.

*

My God!
Let me dy quickly, that I may ſee you,
Since none can ſee you without dying.

I will ſhew thee all good. *Exod.* 33.

We ſhall be filled with the goods of thy houſe. *Pſ.* 64.

They ſhall be inebriated with the plenty of thy houſe: and thou wilt give them to drink of the torrent of thy pleaſure. *Pſ.* 35.

God will waſh away all tears from their eyes: and death ſhall be no more, nor mourning, nor clamour, nor dolour. *Apoc.* 21.

Eye hath not ſeen, nor ear heard, nor hath it entred into the heart of man, what God hath prepared for thoſe that love him. 1 *Cor.* 2.

CLVI. *MED.*

Of Divine Union.

FOr to arrive to Union,
Much Mortification is neceſſary.
Much Recollection is requiſit.
We muſt leave our ſelves to Providence.
We muſt permit our ſelves
To be conducted by obedience.
We muſt renounce our own judgment.
Deſtroy our own will.
Combat our own Paſſions.
Obey inſpirations.

*

You cannot be with God, and with men.
Abſent from your ſelf, and preſent to your ſelf.
In converſation, and in recollection:
Tyed in heart, and free in mind.
Love all things, and think of nothing.
Dy ſpiritually, and live ſenſually.

*

Action goes before contemplation.
Labour conducts to reſt.
Fear ſuſtains love.
Pennance diſpoſes to enjoyment.
Reaſon helps faith.
The humanity of JESUS,
Leads to his divinity.

*

A wiſe and diſcreet man,
Diſpoſes in his heart certain ſteps.
The firſt is towards the heart.
The ſecond is in the heart.
The third is from the heart.
The fourth is above the heart.
In the firſt we fear our Lord.
In the ſecond we hearken to our Maſter.
In the third we deſire our Spouſe.
In the fourth we enjoy God.
We fear at the foot of Mount *Sinai*.
We ſee wonders in the middle of it.
We are blinded on the top of it.
We find God in darkneſs.
Moſes, before he was called,
Did not dare to enter into the obſcurity.

*

One favour of a viſit does not found a ſtate.
There are ſom graces, which attracts.
Som graces that are rewards.
The attracts do precede merit:
The rewards do crown merit.
The attracts are for a time.
The rewards are for always.
We muſt not reckon our ſelves ſecured,
For having ſeen JESUS once transfigured.
One muſt not think her ſelf a Spouſe,
For having been at the Wedding.
A Novice may enjoy God,
Without being in the ſtate of enjoyment.
'Tis a ſtrange preſumption,

To have a mind to be a Spouſe,
Before ſhe has been a Handmaid.

*

A Penitent may ſometimes ſing:
But his trade is to weep.
A Soul loaden with wounds,
Does not need her Spouſe, but a Phyſician.
She muſt ſeek after remedies,
And not ask for kiſſes.
When you have kiſst his feet,
You may then kiſs his hand.
When you have don good works,
You may then kiſs his mouth.
O Lord, who would be ſo bold
As to ask that favour?
But who is it that would not deſire it?

*

The Soul is inſtructed by Meditation,
She diſengages her ſelf by affection.
She makes her groans to break forth.
Then ſhe dies to all her deſires.
She loſes the uſe of her ſpeech.
She knows no longer what to ſay to God.
There is a ſilence made in her heart,
Which aſtoniſhes and ſurprizes her.
A dreadful obſcurity, robs her of her lights.
Her Imagination is without image.
Her Appetite without motion.
Her Underſtanding without diſcourſe.
Her Memory without *Species*.
Her Paſſions without noiſe.
All is buried in Night.

* When

*

When God from the bottom of the darkneſs:
Which covers the Mount *Sinai*,
Calls a Soul to his Palace:
She ought immediatly to enter in.
The fire, and the Claps of Thunder,
The Lightnings and Precipices,
Will fill her with affrightments.
But as ſoon as ever ſhe is entred,
God will engrave in her heart
A Law of love and of grace:
A Law of tenderneſs and ſweetneſs:
He will crown her with brightneſs:
And will cauſe the rays of his Divinity
To be ſeen on her face.

*

'Tis at midnight, the dores being ſhut,
That the Eſpouſe enters into the heart.
There are perform'd the Nuptials of the Lamb.
There is nothing heard there,
But Canticles of joy.
The very ſenſes have a ſhare in the Feaſt.
Only the Underſtanding remains in amaze,
Finding it ſelf excluded from the Nuptials.
And not knowing which way the Spouſe came in.
The Heart only can tell it:
He knows, but cannot expreſs it.

*

Happy are thoſe who are call'd
To the Nuptials of this divine Lamb.
Happy are the dead in JESUS Chriſt.
Dead to the diſcourſes of nature.
Dead to their cares, and their diſquiets.

Dead to their ſadneſſes, and their pleaſures.
Dead to their fears, and their deſires.
They ſhall paſs from Pennance,
Into a ſtate of enjoyment.
They ſhall ſee their labours followed,
With peace, ſweetneſs, and infinit contentments.

Write: Bleſſed are the dead, that dy in our Lord. *Apoc.* 14.
He puts darkneſs his covert *Pſ.* 17.
When Moſes was gon up, &c. *Exod.* 24.
Behold the Spouſe comes: thoſe who were ready entred in with him, and the dore was ſhut. *Matth.* 25.

A Prayer to the B. Trinity for to obtain the grace of Union.

Wiſdom of my God, govern me.
Power of my God, ſuſtain me.
Goodneſs of my God, ſave me.
Spirit of my God, enliven me.
Love of my God, enflame me.
Will of my God, diſpoſe of me.

*

Sanctity of my God, ſanctify me.
Charity of my God, comfort me.
Majeſty of my God, reign in me.
Immenſity of my God, fill me.
Light of my God, illuminate me.
Mercy of my God, have pity on me.

* *Beauty*

Beauty of my God, diſengage me.
Sweetneſs of my God, penetrate me.
Greatneſs of my God, annihilate me.
Peace of my God, pacify me.
Juſtice of my God, regulate me.
Moſt holy Trinity, bleſs me,
Both in Time, and in Eternity. *Amen.*

You muſt make a Pauſe at every Verſe, and reliſh that which touches your heart.

Spiritual Canticles
FOR
HOLY SOULS.

I. *CANTICLE.*

GOD is in me, and I am in God.
God is mine, and I am God's.
God is for me, and I am for God.
God thinks on me, and I think on God.
God repoſes in me, and I repoſe in God.
God labours for me, and I labour for God.

*

O my God and my All!
What do I ſeek after?
And what do I deſire beſides you?

II. *CANT.*

NOthing more than God.
Nothing like God. Nothing after God.

One

One to one. One alone, to one alone.
All to all. Heart to heart.
A Heart that loves cannot divide it ſelf.
He that divides himſelf,
Knows not what it is to love.

*

O my God!
What is there in Heaven and on Earth,
That is amiable like you?
What is there in the whole Univerſe,
That is comparable to you?

III. *CANT.*

ALl my deſire, is to deſire nothing.
All my will, is to will nothing.
All my care, is to care for nothing.

*

I have found the beloved of my heart.
I have hold of him, I will not let him go.
I ſought him out of my ſelf,
And I found him in my ſelf.
I ſought him in tumult,
And I found him in peace.
I ſought him in company.
And I found him in ſolitude.
I ſought him in my underſtanding,
And I found him in my heart.
I ſought him by day,
And I found him by night.

*

I did not ſee him, but I heard him.
My heart perceived him in an inſenſible manner.
He has ſatiated me with his preſence.
He has contented all my deſires.
He has wiped away all my pains.
He has filled me with delights.
Happy are thoſe who enjoy this repoſe.
And who are invited to the Nuptials of the Lamb.

IV. *CANT.*

TEll me my well beloved,
Where it is that you take your repaſt?
Where it is that you take your repoſe?

*

'Tis in a pure and diſengaged heart.
That is the place of my repoſe:
That is the Paradiſe of my delights.

*

There is no noiſe in the houſe of God.
There is ſilence in Heaven.
Lord, I am no more able to ſpeak,
Since you have ſpoken to me.
I am full of thoughts,
And I have no more words.

*

O my heart!
Preſerv Charity, the Treaſure which thou poſſeſſeſt.

The

The Bridegroom enters, the doors being ſhut
He goes out when they are open.
Shut upon thee, the doors of thy Senſes:
Peace: Love: Secrecy: Silence.
This is what puts the ſoul in ſecurity.

V. CANT.

I Have loſt all:
I have nothing more to loſe.
I have found all:
I have nothing more to ſeek.
I am contented: I deſire nothing elſe.
I am God's. I apprehend nothing now.

*

I have left all for God.
I have found all in God.
My deſires have there met together,
As Rivers do in the Sea.
Without noiſe: without diſtinction.
Without motion: without violence.
Without thoſe narrow banks,
Which locked them in, on the Earth.

*

As ſoon as I loſt the ſight of him,
I entred into an Ocean.
I plunged my ſelf into theſe Abyſſes.
I loſt my ſelf happily.
I confounded my Being with that of God's.
I was in time,
And I believ'd I was in Eternity.

I was a Creature,
And I found my ſelf united to the Divinity.

*

O myſterious and fortunate night!
Where God unites himſelf to our ſpirit,
In the ſilence of its deſires and thoughts.
O how ſweet is that hour, but how ſhort.
Let all fleſh be ſilent in the preſence of our Lord.

VI. *CANT.*

I Am threatned with death.
I am encompaſſed with darkneſs.
Beaten with ſtorms.
At the very gates of Hell.
But all this does not aſtoniſh me.
Love is ſtronger than death.
He makes his bed in darkneſs.
He ſleeps in the midſt of Storms.
He finds Heaven in Hell.
He carries his Heaven with him.
Becauſe he has within himſelf
All that he deſires.
He would have all things,
And would have nothing.
He poſſeſſes all things, and poſſeſſes nothing.
God is his treaſure, and his felicity.
He to whom God is all:
All the World is nothing.

VII. *CANT.*

JESUS thinks on me, and I think of him.
JESUS works for me, and I work for him.
My heart ſuffices him,
And he ſuffices my heart.
He is contented with me, and I with him.
This is the Canticle of love,
Which I ſing to him day and night.
The only good which I would have,
Is to will nothing.
To live without care, and without deſire,
Is that which makes up all my pleaſure.

VIII. *CANT.*

WHat do I feel in the bottom of my Soul?
What paſſes in the bottom of my heart?
The Wedding is made in *Cana*.
JESUS there works a Miracle.
He chang'd the Water into Wine.
He entred in at midnight,
The doors of the ſenſes being ſhut.

*

I ſaw him without ſeeing him.
I knew him without knowing him.
My eye did not ſee him paſs.
My ear did not hear him walk.

I ſmelt the odour of his perfumes.
I taſted the honey of his ſweets.

*

O my God!
Into what Country do you bring me.
Am I in Heaven, or on Earth?
Am I in time, or in Eternity?
I ſee you, without Image.
I touch you, without a Body.
I feel you, without an Organ.
I am doubtleſs in Heaven.
O, if this laſts long, I muſt dy.

IX. *CANT.*

RETire from me my beloved,
But retire not for any long time.
Withdraw your preſence,
But withdraw not your love.
Withdraw your ſweetneſſes,
But leave me your ſorrows.
Draw your heaven out of my ſoul.
Or elſe draw my ſoul into your heaven.
I can have no joy, if I am not on a Croſs.
Unleſs you make me ſuffer,
You will make me dy.
Your ſweets are too many.
Your ſorrows are to few.

*

O my God my love!
All my pleaſure is to ſuffer.
All my deſire is to dy.
My Soul!
Sing for ever this ſweet Canticle of joy.

*

I will content God.
I will be contented with God.
He will be contented with me,
When I am contented with him.
I ſhall teſtify to him my contentment,
When I am calm in my pains.
I am not contented with him,
If I murmur againſt him.

X. CANT.

I Place all my glory,
In being deſpiſed for you.
I place all my riches,
In poſſeſſing nothing but you.
I place all my pleaſure,
In ſuffering much for you.

*

I live. I live no longer.
I am: and I am no more my ſelf.
You and I are no longer but one.
All my wills are deſtroyed.
All my hopes are ruined.
All my deſires are extinct.

All

All my Being is annihilated.
I labour no longer but for you.
I breath no more but by you.
I ſubſiſt no more but in you.
You in me. I in you.
You for me. I for you.

*

To be where you would have me.
To will what you will.
To do what you would have me.
To ſuffer what you would have me.
Is what makes a man perfect and happy.

FINIS.

Words of the Holy Scripture for the chaſt Spouſes of the Son of God.

MY beloved to me and I to him. *Cant.* 2.

I found him whom my ſoul loveth. *Cant.* 3.

I adjure you, O ye daughters of Jeruſalem, that you raiſe not up, nor make the beloved to awake, till her ſelf will. *ibid.*

I ſleep, and my heart watcheth. *Cant.* 5.

Put me as a ſeal upon thy heart, as a ſeal upon thy arm, &c. *Cant.* 8.

Let him kiſs me with a kiſs of his mouth. *Cant.* 1.

Under his ſhadow whom I deſired, I ſate. *Cant.* 2.

My ſoul melted as he ſpake: I ſought, and I found him not: I called, and he did not anſwer me. *Cant.* 5.

For what is to me in heaven, and beſides thee what would I upon Earth? my fleſh hath fainted, and my heart: God of my heart, and God my portion for ever. *Pſ.* 72. *v.* 25.

And now what is my expectation, is it not our Lord? &c. *Pſ.* 38. *v.* 8.

I ſaid to our Lord, thou art my God. *Pſ.* 15.

Our Lord is the part of my inheritance. *ibid.*

To thee did my heart ſay: my face hath ſought thee out. *Pſ.* 26. *v.* 8.

Lord before thee is all my deſire. *Pſ.* 37.

The violence of the river maketh the City of God joyful. *Pſ.* 45. *v.* 5.

The Lord of Hoſts is with us: our Protector the God of Jacob. *ibid. v.* 11.

In peace in the ſelf-ſame I will ſleep and reſt. *Pſ.* 4.

This is my reſt for ever and ever. *Pſ.* 131

He put darkneſs his covert: darkſom water in the clouds of the air *Pſ.* 17. *v.* 12.

When he ſhall have given ſleep to his beloved, to the inheritance of our Lord. *Pſ.* 126.

I am thine, ſave me. *Pſ.* 118.

Much peace there is to thoſe that love thy law. *ibid.*

Thou wilt bleſs thy people in peace. *Pſ.* 18.

Enter into thy reſt, becauſe our Lord hath don well to thee. *Pſ.* 114.

My heart waxed hot in me, and fire ſhall burn in my meditation. *Pſ.* 38.

Expecting, I expected our Lord, and he hath attended me. *Pſ.* 39.

I will hear what my Lord ſays in me: becauſe he will ſpeak peace to his people. *Pſ.* 84.

Unleſs our Lord keep the city, in vain does he watch that keepeth it. *Pſ.* 126.

My Prayer ſhall be turned into my boſom. *Pſ.* 34.

It it good for me to cleave to God, to put my hope in our Lord God. *Pſ.* 72.

To thee have I lifted up my eyes, who dwelleſt in heaven. *Pſ.* 122.

I am thy ſervant, give me underſtanding. *Pſ.* 118.

If I ſhould walk in the midſt of the ſhadow of Death, I will fear no evils, becauſe thou art with me. *Pſ.* 22.

The God of my heart, and God my portion for ever. *Pſ.* 72.

I have made my bed in the dark. *Job.* 17.

Let no man look upon me. *Job.* 7.

Our Lord is not in a whirlwind. 3 *Kings.* 4.

Behold God and my Saviour, I will act confidently with him, and will not fear. *Iſai.* 12.

But thou art in us, O Lord, &c. *Jer* 14.

Let all fleſh be ſilent in the ſight of God. *Zach.* 2.

I have laboured a little, and have found much reſt. *Eccl.* 52.

In all theſe things I ſought reſt, and I ſhall abide in the inheritance of our Lord. *Eccl.* 24.

He that loſes his life ſhall find it. *Matth.* 16.

The Holy Ghoſt ſhall com down on thee. *Luk.* 1.

My Lord and my God. *John.* 20.

Peace be to you, fear not, it is I. *Luk.* 25.

I give you peace. *John.* 14.

Behold the Bridegroom cometh. *Matth.* 25.

They who were ready entred with him. *ibid.*

Why

Why do ye fear, O ye of little faith; he commands the wind and the ſea. *Matth.* 8.

Remain in me, and I in you. *Johh.* 15.

Be like unto men expecting their Maſter, when he ſhall return from the wedding. *Luk.* 12.

The Peace of God that ſurpaſſeth all underſtanding, preſerve your hearts, and your underſtandings in Chriſt Jeſus. *Phil.* 4.

We will com unto him, and make our manſion with him. *Johh.* 14.

The Diſciple whom Jeſus loved, and who leaned on his breſt at ſupper. *Johh.* 21.

Ye are dead, and your life is hidden with Chriſt in God. *Col.* 3.

He is our peace. *Eph.* 2.

In him we live, we move, and we are. *Act.* 17.

Bleſſed are the dead that dy in our Lord. *Apoc.* 14.

Words of Love taken out of the Book of the Following of Chriſt, for Souls that aſpire to Union.

HAppy is he whom Truth teaches. 1 *Book. c.* 3.

All proceeds from one word, and all ſpeaks one word. *ibid.*

He to whom all is one thing. *ibid.*

O Truth my God, make me one thing with thee. *ibid.*

I am often weary of reading. *ibid.*

Let all Doctors be ſilent. *ibid.*

The Kingdom of God is in you. *ibid.*

When you have JESUS, you will be rich. *ibid.*

O JESUS, ſplendour of glory, &c. *ibid.*

This whole Chapter is divine, and fit to comfort a Soul, that is in Privation.

I will hear what my Lord ſhall ſay. 3 *Book. c.* 1.

This

This is what the beloved ſays, I am thy ſalvation, thy peace, and thy life. 3 *b. c.* 1.

Lord my God, thou art all my good. 3 *b. c.* 2.

Thou, O Lord, alone, art good. *ibid.*

O Lord my God, &c. *ibid.*

Thou art my glory, and the joy of my heart. 3 *b. c.* 5.

Thou wilt ſuffice to him that loves thee. *ibid.*

Thou art the true peace of heart. 3 *b. c.* 15.

My ſoul, thou wilt always be at reſt. 3 *b. c.* 21.

O when ſhall I ſee my Lord, and my God, &c. *ibid.*

Read all the 48 *Chapter of the Third Book, which is of an infinit ſweetneſs, and comfort.*

Son, as much as thou canſt, go out of thy ſelf. 3 *b. c.* 56.

Lord, what confidence can I have in this life? 3 *b. c.* 59.

I had rather be poor for thy ſake. *ibid.*

Read all this Chapter, which is the laſt of the Third Book, and you will find much comfort.

Who will give me to find you alone, O my Lord. 4 *b. c.* 13.

O Lord my God. *ibid.*

Be in me, and I in you. *ibid.*

Truly thou art my Peace-maker. *ibid.*

O truly thou art a hidden God. *ibid.*

O God, how ſweet is thy ſpirit. *ibid.*

O truly there is no Nation, &c. *ibid.*

O JESUS, ſplendour of eternal glory. *ibid.*

Theſe words taken out of the Book of the following of Chriſt, may ſweetly and profitably employ a Soul in Prayer, and after Communion.

FINIS.

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